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SPIRITUALISM AND RELIGION.

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LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JUNE 4th, 1921.

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London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.
TELEPHONE: MUSEUM 5106.

MEETINGS IN JUNE.

FRIDAY, JUNE 3rd, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

THURSDAY, JUNE 9th, at 7.30 p.m.

SPECIAL MEETING, when MISS ESTELLE STEAD will deliver an Address on "My Father's Messages in the 'Weekly Dispatch'."

FRIDAY, JUNE 10th, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by a Trance Address on "Spiritual Values." Medium, Mrs. M. H. Wallis.

At the Friday meetings, tea and biscuits are provided at 3.30 p.m. at a moderate charge.

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Tickets for this Fete are on sale at the Offices of the L.S.A., price 2/-, which will include Tea and various amusements. The L.S.A. Orchestra will give selections during the afternoon. Full particulars will be found in forthcoming issues of "LIGHT."

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At 11 a.m. ... DR. W. J. VANSTONE.
At 6.30 p.m. ... MR. P. E. BEARD.
Wednesday, June 8th, 7.30 p.m. ... MRS. E. A. CANNOCK.

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Wednesday, June 8th, 3 p.m., Healing Circle. Treatment 4 to 5.
MR. & MRS. LEWIS.
7.30 ... MRS. ORLOWSKI.

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,108.—VOL. XLI. [Registered as]

SATURDAY, JUNE 4, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

There are times when the unknown reveals itself to the spirit of man in visions. . . . Those that depart still remain with us; they are in a World of Light, but they as tender witnesses hover about our world of darkness. Though invisible to some, they are not absent. Sweet is their presence, holy is their converse with us.—VICTOR HUGO.

That was a wise thinker who said that it was dangerous to push any idea to its logical conclusions. Here, for instance, is a man who demands absolute honesty in all relations of life. He preaches the doctrine that if you dislike a man you must show it in your manner unmistakably, or you are not honest. He follows the rule himself, speaks the plain blunt truth about everyone he meets—straightforwardly to the person's face—and in a short time finds that his presence has become an offence to his fellows—he is cordially detested. But he has been quite honest and quite logical. Take another instance. The world beyond is, by all accounts, a far happier one than this. Logical conclusion: we should all get out of this world into the other with as little delay as possible. But, as every Spiritualist knows, it does not work out that way in practice. Yet another instance: We have been told that "Co-operation is the law of life, and Competition is the law of death." It sounds splendid until you examine it and learn from men well seasoned with practical experience that all institutions in which the competitive idea has been abolished become monuments of incompetence, wastefulness and utterly inefficient service.

Now what is wrong in these things? The answer is quite simple. You can push one idea to its logical conclusions with disastrous effect. You cannot do this with two ideas which can correct each other. So that in the instances we have noted, to take them in order, if the honest man had united with his idea of honesty the idea of kindness he would have been saved from his excesses. If with the idea of happiness in the second case is united the idea of duty there will be no scuttling out of this world to escape its miseries. And, in the third instance, if the idea of co-operation is balanced by the idea of competition, then we may get

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a sanely-ordered institution or community. We are so much under the bondage of words that we are frequently in the habit of denouncing materialism as though it were an evil in itself. But inasmuch as we are material beings so far as our earth lives are concerned, it is wise not to push that idea too far, just as on the other hand we may carry our Spiritualism to dangerous extremes by over-emphasis of the fact that in essence we are spiritual beings. So, again, in another case of which we are hearing much just now—the question of creeds. We can neither be utterly bound nor utterly free—one extreme being abject servitude, the other unbridled license.

* * * *

We therefore balance the idea of spiritual freedom for all with that of obedience by each to the laws of his own being, and escape from the tyranny of one idea, which would masquerade in the one case as religious democracy and in the other as religious despotism. Both these things, as we may now see, are essential. We want unity in Spiritualism, but we cannot have absolute unity. We can only unite on some great central principle. For us that principle is the spiritual nature of the universe and of mankind. It is the one basis, the only one so far as we have observed, upon which all Spiritualists can agree. Descending from that one principle, the diversities—a long and, unfortunately sometimes, a discordant train—inevitably come in. But we may rest assured that if we are not wise enough to adjust them ourselves they will be eventually adjusted for us, at our expense, by the operation of natural laws. The world at large can only be harmonised on the basis of its common humanity. That is a great palpable fact—divinely simple as all the divine things are. Indeed, as we have sometimes thought, it is too simple to be quickly understood in a world that is for ever looking in remote places for things which are immediately under its nose.

LEAFLETS IN "LIGHT."

AN INSOLENT AND INSIDIOUS DEVICE.

"A. R. S." a Liverpool correspondent, informs us that in the copies of LIGHT purchased at his newsagent's, he finds leaflets directed against our subject on the lines of a little, narrow form of sectarianism. Our correspondent sends us a reply to the arguments (such as they are) contained in this scurrilous little tractate which traces spirit communications to devils. But this is not the main point for us. It is the tricky and utterly unwarrantable interference with our journal that concerns us at the moment, and we are taking immediate steps to stop this impudent and insidious manœuvre, thoroughly worthy of the kind of persons who would try to oppose us.

PREACHING at St. Jude on the Hill on Sunday last, the Rev. B. G. Bouchier laid stress upon the complete identity between the self which passes out from this side and that which wakes upon the other. The life to come might be divided into two periods. About the later, which might be called the Far Hereafter, we knew comparatively little, and it was open to doubt if any member of the human race had yet attained that state. But with regard to the earlier period, the Near Hereafter, we knew a great deal, and our knowledge was of such a character as to fill us with hope and with the certainty of reunion with those of our loved ones who had gone before.

REALITY AT A SEANCE.

DESCRIBED BY H. W. ENGHOLM.

I speak for myself, and I feel that what I have to say will be borne out by the nine other people who were present with me in that darkened room a week ago at the British College of Psychic Science. There were ten of us who were invited by Mr. and Mrs. Hewat McKenzie to have a sitting with a medium, Miss Ada Bessinet. She had only just arrived from America and had brought with her great fame as one whose psychic gifts enabled the rare phenomena of materialisation to occur. In the lofty and spacious seance room we were each in turn introduced to the medium, whose appearance and manner inspired us at once with confidence. After seating ourselves round the large oval table, the medium in an arm chair forming one of the circle, we had time before the lights were extinguished to notice the serene calmness of Miss Bessinet and have from her one or two simple explanations in a gentle voice that was full of refinement. Needless to say, before we sat down a careful examination was made of the room, the doors were locked, and the keys handed into the custody of one of the sitters. On the table before us lay a small cardboard megaphone, two coils of white rope, and a tambourine, a pad of writing paper and a pencil. Mr. McKenzie sat near a large gramophone and a pile of records that were continuously used during the seance. The lights went out, we sat in inky darkness, and for a few moments there was silence.

Suddenly my reverie was broken by the sound of a child's voice requesting Mr. McKenzie to start the gramophone. The little voice belonged, so we were told, to "Pansy," a spirit child, who acted as a sort of M.C. The music from the gramophone seemed at once to start the necessary psychic vibrations, for light after light then appeared, often reflected in the polished surface of the table, a light, one may almost say, that was never seen on sea or land—fragments of the light of the spirit world. Then phenomena commenced. The playing of the tambourine, such perfect playing as positively thrilled one, brought vivid pictures of Spanish dancers from sunny Spain. Voice after voice then followed, soprano, contralto, tenor and baritone. What voices they were! No earthly singer has ever excelled the beauty or the technique of those spirit people who had come back for a few moments to entertain us. Then the thought, and a very human one, came for a moment into my mind, and it may doubtless have also come to my colleagues—the medium is untied, could not she play that tambourine? Everything on the table was within her reach, no one was holding her hands; there was nothing to prevent her, in the darkness, from running the whole show! My thought had hardly formed itself (I hated myself for harbouring such a thought at all), when a low, soft, but manly voice, proceeded from the direction of the medium, saying, "We will now tie the medium up." Instantly I heard the noise of lashing ropes, and a cry from the sitter next to the medium saying, "Why! they are tying me up as well." The same quiet, low voice then told Mr. McKenzie to turn on the red light. He did so, and behold, Miss Bessinet was found to be pinioned to her chair by the ropes, which were tied in a cunning and inexplicable manner! The sitter next to her was seen to have his arm and hand bound to her. Again we extinguished the light, and without the assistance of Mr. McKenzie, a gramophone record was placed on the instrument, which was started at once. The record which had been taken off was placed in the hands of one of the sitters, and then the tambourine played a fandango that filled everyone with wonder. Little Pansy informed us, in her baby voice, that a Spanish dancer was responsible for the playing, and that it was she who had manipulated the gramophone. When this delightful spirit "turn" had ceased, the low, quiet voice that we now understood was

that of the medium's control (the medium being in a deep trance), remarked to us, "The medium could not play the tambourine, for surely she is too well secured by the rope." The test had been made, but it had not been made by ourselves, but by those on the Other Side who wished to clear our minds of doubts and fancies and so prepare us for the more serious things that were to come. Regarding what followed I again repeat that I must speak for myself. The medium was now released from the ropes, again by spirit agency. I heard the cords being rapidly untied, and next moment a bundle of ropes was tossed into my lap. Again the still, low voice warning us that the hour had now arrived when our friends would show themselves. We were ordered to stand, keeping our hands on the table, when the signal came, and that signal was to be a tugging at my coat, pulling me towards the table. Soon the signal came to me. I stood there looking into the darkness, wondering what I would see, breathless with expectancy. Then a small

light appeared level with my face. I gazed at it intently for a moment and slowly it grew brighter, developing into a golden radiance. In that radiance was the form and face of my little son, the baby boy who had left us heartbroken ten years ago. There he was again, his head covered with delicate drapery, his golden curls and those lovely eyes of his, smiling an inexpressibly loving recognition. Then that golden light faded away, leaving me in that darkness with thoughts and emotions too sacred for me ever to express publicly. At last I had seen my boy, and he had heard my earthly voice telling him again of my undying love. Oh! the wonder of it all! There was no mistake about it, for that boy was never to be forgotten, and I, his father, would know him in a million. Then each in turn around that table saw and spoke to someone who was very dear to them. I paid but little heed to these lovely visions and sacred conversations. My heart was too full.

Then (wonder upon wonder), a pencil was heard guided by some unseen hand, writing rapidly upon the pad of paper which had been left on the table. There was a tearing sound, as the paper was detached from the pad, and next moment I felt the paper thrust into my hand, and at the same time my face and hair were gently stroked by a hand so delicate and soft that it must have been the

hand of that little one who had smiled at me.

The lights are turned up, the sitting is at an end, the medium, half dazed, is recovering in her chair, and I hastily smooth out the crumpled paper and read—what? A message of some twenty words, a message from my little son, my little son Paddy. That piece of paper will for all time be the most precious thing to me, for it is priceless. When I got home that evening I hastened to the bedside of Paddy's little brother, and as I looked down upon the face of that other little son that God had given us to allay the pain that we had suffered after our angel boy had left us, there I saw in the face of that little man asleep, Paddy's little brother. Almost line for line are those two boys alike. In that recognition I doubly realised that I had seen my angel son just two short hours before. One of the most remarkable and comforting blessings that has been vouchsafed to my wife and myself lay in the fact that as our second little son grew up from babyhood he became more and more like his brother—in fact it almost seemed as though Paddy were still with us. As I have said, I have spoken to my son, but now having had that revelation made to me, that single confirmation that there is no death, my heart went out to the whole world with a prayer and a longing that everyone might have such an experience as had been granted to me, and how much we ought to reverence and guard those precious beings who have such a God-given gift as that possessed by Ada Bessinet.



[Amethyst.—Copyright.]

MISS ADA BESSINET.

The American medium for materialisations, now on a visit to London.

IS SPIRITUALISM A RELIGION?

ADDRESS BY MR. H. W. ENGHOLM.

At the usual Thursday meeting of the members and friends of the London Spiritualist Alliance, on Thursday evening, May 26th, at 6, Queen Square, Mr. H. W. Engholm delivered an address, taking for his subject, "Is Spiritualism a Religion?"

LIEUT.-COLONEL HARDWICK, who presided, in introducing the speaker, referred to his courage in taking so controversial a subject. There was no topic just now that the average person was more inclined to fight about than this.

MR. ENGHOLM said the question whether Spiritualism was a religion or not was being very seriously debated at present. Spiritualism, either in its broad or narrow sense, had one peculiarity, which, as a revelation of the life here and the life to come, made it differ from all other revelations. Many who absolutely believed in its revelations did not regard it as a religion, and others, equally sure of it, acclaimed it not only as a religion, but as the greatest of all. In the first place, what was Religion? In his view Religion was a man's belief in a Divine Power, and his endeavours to obtain personal relations with that Power. Mankind had at different periods adopted various methods of establishing that relation. Temperament and also environment had played essential parts in the selection of some method. All the great World Religions had practically come into being through the personal equation. There had always been a founder. The religious element was present in each case at their inception. With Modern Spiritualism, however, it was said to have started through the signals established between the little daughters of Mr. and Mrs. Fox, of Hydesville, and a murdered pedlar.

Since this strange beginning, the world had been rapidly establishing communication with its late inhabitants, who had passed into the invisible. To-day, there was a vast number of books packed with data on the subject of the life after death, stating the point of view of those people who had left this world for another. Out of this knowledge they had imparted to us, a great many people had started a religion based on a code of morals and a formula setting out the Divine method of our progression.

Spiritualism, then, as a religion was really an impersonal one as compared with other religions. The idea of those who were framing the religion of Spiritualism was to build that religion on the information obtained through communication with those who had passed on. That was where, he thought, a very real danger lay. It was necessary to have great souls here who could determine in the messages and the teachings that came through to us what was wheat and what was chaff.

One always had to remember that a very large number of people who had passed on were, for some time at any rate, very much the same sort of people as they were when here in the flesh. They might indeed tell us a great deal about their new life, but whether they could impart such vital matters as those that justified establishing a religion was another question.

Now, as regarded the Christian faith, its Founder propounded a definite set of rules for mankind to follow. The Christian, that is the simple Christian, took the word of Jesus, and left it at that. Simple and direct as were those words of His they were soon embraced by a man-made theology that to-day had become a bewildering and amazing thing. Few could understand or get to the bottom of it. Complicated rules and regulations, customs and ceremonies were the result. Let them look to-day at what a tremendous edifice had been built up by the churches out of those simple but vital sayings of Jesus. Could anything be more wonderful or ceremonious than the celebration of High Mass at, say, St. Peter's at Rome, the basis of which Mass was that simple last supper in Jerusalem!

Was Spiritualism, simple and beautiful as it was to-day in many respects, going to follow this example? He believed it was. In two thousand years' time they would have a Spiritualistic religion quite as wonderful as that which the Church of Rome practised to-day!

He based this belief on what he knew of human nature. It never altered. Whenever man got hold of a simple truth he immediately sets to work with an inborn love of art and ceremony to frame it as some objective and wonderful spectacle. He framed it first with a creed, and then with a cathedral. He (the lecturer) could see the day when Spiritualism would have its cathedral, and its priests—they would be the mediums—and every Sunday before its altar the congregations would stand before the open doors of the other world. But the Spiritualism of those days would be nothing more nor less than a simplified Christianity with new and more glorious additions—a Divine reality in consequence of knowledge and faith being united.

A religion was born when it had a creed. Christianity, as the Churches knew it, was born at the Council of Nicæa. Before that time, as a religion, it was suffering the pains of child-birth. Spiritualism, as a religion, was not born yet. It was still in the womb of spiritual progress. Its time was near at hand, but it would not be delivered to mankind as a religion until its theological swaddling clothes were ready, and they were being made now.

To-day, amongst a considerable number of Spiritualists

there was a strong feeling of rebellion against orthodox religions. Those Spiritualists wanted to separate entirely from the Christian creed, and discard the Bible. They desired to frame the religion of the future with the help of the unseen guides and the Higher Angels, and in this way they would devise a creed. But those who wished to accomplish such a tremendous thing must remember that spiritual progress was won by evolution and not revolution. They must also remember that there was imbedded in the human race that important factor known as Tradition, which could not be overthrown in a moment. Everywhere he went in this country he found people asking "Can I be a Christian and a Spiritualist as well? I am told that if I declare myself a Spiritualist I must throw over my Christian beliefs. I am also told that I must accept the Seven Principles of Spiritualism, but I do not find the name of the Founder of Christianity mentioned in them, nor in the Spiritualist hymn-book." Such people were for the moment in a quandary. But if they would only consider Spiritualism in its essence and what it really proved, it would be discovered that the facts of Spiritualism were such all-embracing truth that it could be absorbed into practically all religions, and far from weakening them, give them additional life and strength by the very nature of its spirituality. Again, let them go back to the time before the Council of Nicæa, before the advent of creeds, theologies and dogmas, those things that were considered so necessary now for an organised religious body. He was certain they would find from the study of Early Christianity that they could not only be Spiritualists and Christians at one and the same time, but that the additional knowledge thus gained through Spiritualism was going to make their Christianity a living thing, and their belief doubly sure. (Hear, hear.)

Speaking personally about the matter he found, after years of study of Spiritualism, that the Christianity in which he had been bred and born became in consequence so all-important, so true a sign-post on the road of life that he should strive to be a Christian as long as he lived. (Hear, hear.) The truest Spiritualist, to his mind, was the one who was also a sound Christian. He believed that that type of Spiritualist was going to remodel the world. But it would be a very hard fight because it was at present a very materialistic world, and the Spiritualist had something to prove to it—to bring home the Truth not by faith, but by common sense demonstration that there was no death.

He had heard many of the clergy say that there was no need for Spiritualism—that one only need go to Church regularly, have a childlike faith, and one was then a true Christian, believe implicitly in all that was written in the New Testament, and leave it at that. This was sufficient. They knew, however, that something else was wanted. There were millions in this country to-day who never went near the churches. It was not because they had deserted them. Perhaps twice in their lives they used them—once to be baptized and once to get married. Their bodies were buried by the Church, but then they were not there in person! Let them look around the country and see that in the midst of a great industrial upheaval the Churches were empty, and the picture palaces full! There was obviously something more needed to stir the spirituality of the people into life. We were in a new age, a new phase of things. The something needed was outside the Churches at present. Slowly, and imperfectly as yet, a knowledge that there was a great spiritual realm controlling the forces of this world was coming to mankind. There was not the slightest doubt that this revelation was none other than Spiritualism, as yet scorned and abused by orthodoxy, reviled by the ignorant, and flatly denied by the materialist. Curiously enough history again repeated itself. It was largely through the wage-earning classes that this revelation was coming. One might almost say that Spiritualism started in the kitchen. Whilst the folks above stairs, afflicted with worldly discontent, were worrying to find a way out, meeting in endless discussions on thought-transference, telepathy, New Thought, old thought, and the subconscious mind, they little realised that below stairs the cook was perfectly happy, a simple Spiritualist.

The middle classes again lived very largely a vegetable life, and went to Church as a matter of form. He lived in a suburb and knew these people. If he approached the subject of life after death among them there was a horrified silence, and the topic was changed. He wanted to bring Spiritualism home to the middle classes, for, after all, they were a power in the land. He did not think they would ever make Spiritualism an actual religion. They had got Christianity of a sort in their very bones, largely, he feared, because it was regarded as respectable.

What was necessary to them was a spiritual awakening, and Spiritualism was going to bring that about.

Spiritualism had taught him one very practical thing, that every human being was building in this world a body to live in in the next. That was a natural and also a scientific fact. When we passed out of this body into the next life we stood in that etheric body which we had built. That body was really a character body. Spiritualism had proved that to him. When you stood up in that body you had built, you found yourself as you really were. Then it would be impossible to pretend or camouflage. No one else could build that body for you. You built it with your thoughts and your actions. That was where Spiritualism did become a real religion. It taught a man how to live and what he

was doing with his life. It taught him some very simple but vital facts about his spiritual natural history.

Of course, the greatest fact that Spiritualism was gradually bringing home to human beings was that they would never die. Once or twice he had had to address audiences who were not sure of that fact. That was a strange state of things in the year 1921! There was one blessing that those present could congratulate themselves upon—everyone of them knew, through Spiritualism, something of the country to which he or she was bound, knew that there was a landing stage, even if they did not know much about that country. They knew that there were people on that quay to welcome them at the end of this life's journey. Unfortunately the Churches of this country had not considered that this matter was sufficiently important to bring it home to the people. He regarded it as most vital knowledge because its realisation was the first step to making them religious. They could never bring this home by theological arguments. People could not grasp them. This knowledge could bring to them another important fact that they were spirits here and now, under the same spiritual laws in this body as they would be when out of it. We were told numberless times not only by Jesus, but by Paul and others of this fact of the reality and indestructibility of the spirit, but to-day the Churches seemed to ignore this. They seemed to think that we were separated by an impenetrable veil from the next sphere of existence. He hated that word—there was no veil, no separation at all. All of them at that moment were spiritually in the sphere which they would inhabit. Spiritualism proved that, and in that way it was a real religion when they applied it to those fundamental things. They could apply it as the great basis of religions.

The things we had learned through Spiritualism were going to be of the greatest use to us when we landed on the other side, because it gave us our first directions. Millions of people on passing to the other side did not realise at first that they had died, simply because they had either ignored or had never heard of Spiritualism. Some of the messages received from the other side also deserved to be seriously studied. They were of tremendous importance.

Here Mr. Engholm read extracts from "The Undiscovered Country." He said that the moment they realised that they were always in spiritual contact with their dear departed it must change their whole outlook. Christianity could not do that quite, as it was taught to-day, but Spiritualism could do it, and, having done it, could make the latent religion taught at their mother's knee awaken within them again, and become a real thing. That was what Spiritualism could do. That was why, in answer to the question, "Is Spiritualism a Religion?" he said yes, for it was the mother of all religions. It told them that great fact of nature that they were spirits here and now, and in so doing confirmed man's belief in the Divine Spirit, and helped him to realise his true personal relation with Almighty God. (Applause.)

SPIRITUALISM AND THE RELIGIOUS QUESTION.

This question of Spiritualism and Religion spreads itself far beyond the limits of the speeches and discussions at South Place. I feel convinced that it is a problem which might be easily settled by the application of a little right-thinking. Thus I have read countless diatribes by Church people against Spiritualism based on the view that its doctrines are heretical. Now, the Churches are not asked to accept any doctrines but only certain facts. And they are asked to accept those facts because they affect Theology as well as Science. What conclusions they may draw from these is their business and not ours. They have been divinely instructed to seek the truth. "Instead of which," as the magistrate observed in the old story, theologians go about raising a dust and clamour about "heretical doctrines." But a fact cannot be a heretical doctrine. A fact is a truer guide to the nature of life than any statement in any document, ancient or modern. And it is to be remembered that in any contest between a doctrine and a fact, it is always the doctrine that has had to

GO TO THE WALL.

A good bishop, a man of fine mind, once lamented to me that in the North of England (his diocese was there) Spiritualism was emptying the Churches. Well, that was a very natural complaint. Of course the glib retort would be that Spiritualism was giving the people what they sought for in vain in the Churches. But that argument would apply equally to cinemas, golf and cricket. The only test would be to ascertain just what sort of people were being drawn away from the Churches. If there were (as we know there are) intelligent men and women of devout life amongst them the inference would be clear and inevitable.

The little controversy at South Place made it quite plain that the facts of Spiritualism, while destructive of much ancient theology, do not in any way threaten the Church as an institution. It can never be destroyed by any discoveries in the realm of natural law, because these are outside its province. All such discoveries can do is to correct any errors of the Church as regards its position towards the natural world, as in the case of the discovery

that the earth is a planet in the Solar System instead of being the centre of the universe, a piece of information which it received from Science and was compelled to accept, willy nilly. On the other hand the Church held by the doctrine of a future life, which Science (of a sort) denied. The Church is now proved to be right and Science wrong by the discovery that

HUMAN SURVIVAL IS A FACT.

But to return to the Convention at South Place. At the evening meeting Mr. H. E. Hunt spoke wisely when he emphasised what he termed the "spirit of Spiritualism," because that aspect of the matter takes us high above the discords of its lower levels. Certainly if more attention is given to principles than to policy, to ideals than to opinions, the way will be more plain and peaceful than at present. Dr. Powell's address showed statesmanship and an invincible faith in the great part which Spiritualism is destined to play in social evolution. He emphasised the need for scientific caution and scientific tolerance. It is perhaps large and difficult counsel for those who have suffered from clerical bigotry, "the oppressor's wrong, the proud man's contumely." Some of those Dr. Powell addressed have borne many things from persons who officially represent Christianity, and whose actions in this case are louder than words. It is hardly to be wondered at that the sufferers found it difficult to discriminate between the Church and its ministers—or at least some of them. In the light of this treatment the "emptying of the Churches" is seen to have more than one cause.

Mr. George Berry's remarks which followed were perhaps needlessly self-depreciatory. The rough, self-taught man may be a graduate of Life if not of Letters. He certainly knows life at first hand and may even have a better appreciation of its true values than the Philosopher who has done little more than inspect it from a study-window or through the perusal of much abstruse literature. Of course that would not apply for a moment to Dr. Powell who knows his world thoroughly and has

TOUCHED LIFE AT MANY POINTS.

It has often seemed to me that many of the divisions in the ranks of Spiritualists are quite artificial, and should disappear when the deeper spiritual relationships are established. And with these should come a solvent of the religious, or rather theological, differences. These are clearly not religious, for if religion is not of the Spirit then it is nothing. The rest is merely leather and prunella. All the same these differences and disputes, as Mr. Oaten remarked, have their value. They show that minds and souls are at work, that there is no stagnation and no conformity founded on mere apathy.

One may study surfaces too intently. The really great changes are going on in the depths, and their signs are not revealed to the superficial gaze. Our divinity students should not overlook the "Divinity that shapes our ends" and knows its business much better than we are likely to do. That Divinity gave every one of us an interior body to carry on the living principle when the outer husk is shed, without distinction of

CLASS, COLOUR OR CREED.

and is concerned more with life than with labels. There are many "defenders of the Faith," who in their zeal may overlook the fact that a true Faith cannot be overthrown and may be safely trusted to defend itself. Something was said in disparagement of the people who have come in during the last few years as being responsible for attempts to set back the movement. But some of these people have done the most to bring it to the front. They were not hampered by over-much knowledge of the past; their very lack of experience led to their invading regions that the careful old campaigner would never have attempted. And some of these people were "raised up" as leaders and brought by a variety of carefully-designed "accidents" into their places. The Great Plan is much vaster than some people can easily conceive. It is worked out by unseen leaders with great sweeping minds and surveyed by "other, larger eyes than ours." Sectional views of it may be clear and definite but only in the particular section of it under review. There is a "composition of forces," some advancing and some apparently retarding, but they are all necessary and all working to one end.

I have received a manifesto from the Exeter Society, signed by Mr. Harold A. Grainger, the President, and other officers of the Society. It is a protest against the policy of LIGHT and expresses a fear that the journal has become the instrument of a clique which has for its sinister object the revival of the dead formalism in religion. I have every sympathy with the intentions of the subscribers to what is a well-expressed protest. Unhappily it is marked by a rather truculent note. If the protest is not published, the signatories say, they will be more strongly confirmed in what they have said. Well, it is not necessary to publish it, for their fears are quite groundless, as they should have seen by recent statements. I will say nothing about the desire apparent in some quarters to dictate the policy of a journal from the outside, because I recognise that the motives are good although the methods are not always tactful.

D. G.

HOW PROMISES ARE KEPT IN BOTH WORLDS.

By F. E. LEANING.

In the correspondence of a recent number of *LIGHT* (April 9th, p. 243) "Cloverdene" expressed the opinion that compacts to manifest at death were rarely kept, and some good reasons for the failure were offered in reply. It was an interesting statement, as implying that the enquirer was acquainted with several instances of non-fulfilment, which points to the fact of its being a fairly common practice. Probably it is, for it was found in taking the Census of Hallucinations that out of eighty cases of apparitions at death, as many as ten were connected with a promise, but, of course, no data exist to enable us to know the proportion of the kept to the unkept. As far as recorded cases go, however, the great majority seem to be kept. This kind of compact, whether mutual, or given only by one of those concerned, has the peculiar feature of being at once provisional in the making, but binding in the carrying out. Whether it be to satisfy the mind as to the fact of survival, when "if I can" is the main point, or to satisfy the craving for love's sake to comfort the lonely, when it is "if I am permitted," in either case the number of unknown factors as to time, circumstance, and possibility is great. Yet the records of Spiritualism and research alike seem to bear witness to the fact that the intention has the support of some intelligent Power in the Unseen, which not only notes it, but exacts and enforces its fulfilment. It does not matter whether the pact is made in youth and signed in blood, or made in old age with a favourite grandchild, or thrown out lightly as a challenge to a sceptical friend, it has equally been held to.

THE PACT FULFILLED.

Some of our most famous historical cases of apparitions have had this Pact, or Compact basis. The appearance to Lord Brougham in his bathroom of a newly deceased friend is perhaps one of the best known, and that of Lord Tyrone to Lady Beresford is another. This was in 1693, but has been the subject of searching examination by several writers of note in the last and the present century. The Deism of the eighteenth century had already cast its shadow before, and the two friends made a pact that the first who passed on should satisfy the survivor as to the credentials of Christianity. Lord Tyrone, therefore, not only announced his death, but stated dogmatically that the received religion of the day was "the true religion," and added, like a true seventeenth century ghost, an elaborate prediction as to the lady's matrimonial career. The interview was further enriched by the display of some astonishing physical activities on his part, by way of "test," and the tale is completed by the picturesque detail of Lady Beresford ever after wearing a black velvet band on her shrunken wrist, and being taken as a family portrait in it. Curiously enough, Miss Jessie Middleton, one of the latest tellers of the story in her "Grey Ghost Book," is able to match it with a modern instance known to her. Only a few years after the Tyrone-Beresford pact we get the famous appearance of Desfontaines to his youthful friend Bezuël, in the hay-field; and Glanville is not behindhand in relating that of Major Sydenham's appearance to Captain Dyke, to tell him "That there is a God, and a very just and terrible one, and if you do not turn over a new leaf you shall find it so," and incidentally to see whether his sword were kept in properly polished condition. These older cases, though interesting, would not carry much conviction if they were not supported by a much larger number in the nineteenth century, for as in the case of other psychic phenomena, every well-attested and proved case strengthens all the members of its class, not intrinsically, but by an increase in the degree of their probability.

KEEPING THE TRYST.

Before the keen and critical methods of psychic research had arisen, it is natural to find that some of the stories have a tender, not to say sentimental, aspect. Thus James Hogg, the Ettrick shepherd, relates that a young farmer, David Hunter, of Clunkeigh, was courting "a very dear and lovely girl," Phemie Hewitt, and had trysted to meet her under a tree in Grennam Wood on a certain spring day. There, true to time, came Phemie, with her gown-skirt drawn over her lovely chestnut hair, but would not come under his plaid, nor suffer him to caress her, and while he puzzled over this strange denial, she parted from him. He followed fast and far without being able to over-

take her, till she entered the minister's house by the gate that led through the kirkyard, when suddenly, mad with suspicion, David rushed in and demanded his Phemie, nowhere visible now. He learned that she had been buried only two days previously, and within a few paces of where he stood. Another lovers' meeting was that of R. D'Onston and his Louise, on a starry August midnight in 1867. He was already, for purposes of expediency, betrothed to another lady, and this was a final farewell to the old love. But though he saw, and heard the well-known step, her form eluded him in passing; the Bridge lay deserted in the whole length of the flagged causeway. Louise had died three months before, but she had kept her last tryst. The story was told at first hand to Mr. Stead, who included it in his "More Ghost Stories," in 1892.

CONDITIONS OF FULFILMENT.

The value of the personal compact as affording evidence of survival early attracted the attention of the keen group of researchers who founded the S.P.R. in 1882. F. W. H. Myers, in his great work, "Human Personality," presents us with about twenty such instances, a dozen of which had already been given in "Phantasms of the Living." To these may be added a number of others recorded in the Society's "Proceedings," and thus it will be seen that a mass of good modern evidence is available. On these, as a whole, some interesting and significant conclusions can be based. Myers arranges his data according to the incidence of their fulfilment in time, and shows that they fall into a series which begins with the premature keeping of the pact during life, but under circumstances (such as unconsciousness caused by accident, etc.), which simulate death, passing on to those that are kept by the dying, those coinciding with actual death, then those occurring within a definite short time (twelve hours) after death, and so on by degrees to those deferred, as in one case, to five years after it. This time-element is, of course, to some extent dependent on the nature of the promise. Sometimes it is made definitely for the passing hour, as in the case recorded by Mrs. Bishop, of the appearance of Mountain Jim to her in Switzerland, when he died in Colorado. Pacts have been made for the third night after death, the day of the funeral, a period within a year of it, and so on. This is not a wise thing to do, because it focusses the expectation of the survivor in a way which is strongly deterrent to the deceased. Expectancy is so far from being a factor that produces the effect desired that it even acts to prevent it, by bringing about a positive and active state of the conscious mind, which makes the delicate manifestation impossible. This explains why in one case a lady who sat up all night, hoping earnestly that her friend would come as promised, saw nothing, while at home the husband and child and nurse, who had no such reason, perceived the visitor, weeping and wringing her hands.

If the compact is made, as it more usually is, without specified limits of time and simply for "after death," there is far more chance for the friend in the unseen to choose the suitable hour and condition when his "congenial activities" permit of his keeping his word. "The time and the place and the weather," on both sides, presumably, must harmonise, but as far as these externals go, it is observable that the pact has been kept under all sorts of conditions; in broad, bright summer noons, or on stormy shores, at dawn or at eventide, by night, by moonlight and firelight alike. It has been kept with the busy and the practical, going about their affairs, as well as with the quiet and solitary, or the sleeping, as when Mr. Bellamy, for instance, saw his wife's school friend, with whom she had had a compact, but she herself did not awake. The length of time that may have elapsed between the pact and its keeping also does not affect it; such promises are often made in youth and forgotten by both for years, but when the time comes the one on whom it devolves to carry it out is not allowed to forget. There is here perhaps something at work comparable to post-hypnotic suggestion, some inexorable automatism which does not depend on the conscious memory which serves for everyday affairs.

Furthermore, if any special undertaking is given, as, for instance, not to distress or frighten the living, as Countess Kapnist's friend promised; or not to appear, but only to "make a horrible noise in the house"—rather a choice of

evils one would think, to a nervous person!—as was done by the Rev. Henry O'Donnell, all will be duly performed. But always the compact is kept.

THE GREAT COMPACT.

It is impossible to consider this subject without there arising in the mind the thought of the greatest compact that was ever made, the keeping of which has affected the whole world ever since, and the anniversary of which is kept by all Christendom. "I will not leave you comfortless. I will come to you," said the Maker of this pact to His little body of friends, in the simple words which all friends use, and individually and collectively the promise was made good. Through them it was made to the world; to all friends of His everywhere, as the beautiful testimony of saints and mystics proves, in our own day as well as in the past, it is fulfilled. The "coming," which scholars tell us should rather be translated "presence," is a continuous outpouring, in which the human consciousness lies bathed, as our world lies always in the full stream of light and warmth poured on it by the sun. Only the clouds of our own atmosphere, and the position on the spinning sphere, prevent us from enjoying it continuously, and just so the perceiver's own state of mind is calculated to cut him off entirely, or to enable him to receive all he desires. "According to your faith be it unto you." But faith is not good enough, it is not certainty; and, besides, we cannot "have faith" at will. How if one has no faith? "Ask, and ye shall receive," but if even faith like a little grain of mustard seed, enough for bare asking, be lacking, so that the poor soul cannot use this direct means of keeping pact with its great Friend, there is another way, a way made possible by the accumulated mass of the testimony of others. Let anyone, without prejudice, acquaint himself with all that has been witnessed to by those who have had faith, not since Pentecost, but since the beginning of this century, or even the last ten years, and have thereby added to their faith, knowledge; and he will soon find that his unfaith is a very difficult thing to keep hold of. It is, in fact, a thing born of sheer ignorance of what is happening in the world just now; and that ignorance is a thing of which it is within everyone's power to cure himself if he has the will to do so. Heaven most mightily helps those who thus attempt to help themselves, because it has a compact with us to do so, and the right books, the right people, the right opportunities, are sure to fall into the path of the honest and humble seeker.

This, however, is another issue. In a succeeding article it is intended to deal with the fulfilment of obligations as they affect those in the unseen, the sealed envelope tests, and similar matters.

THE CHURCH OF SCOTLAND AND SPIRITUALISM.

BY HORACE LEAF.

Some time ago I expressed the opinion that Scotland leads all other parts of Great Britain in the matter of Spiritualism. The last five years have seen an enormous increase in the interest shown in great Scottish towns in psychic phenomena, and better still, in the philosophy which springs from such supernormal happenings. The smaller towns have fallen into line, for where Glasgow and Edinburgh, for instance, lead, Dumfermline, Alloa, and Kircaldy naturally follow.

At first one formed the impression that this growth of sympathy would be limited to the "man in the street," leaving the Church and Universities uninterested. The Scots are noted for their conservatism in religion and perhaps culture, even though they be progressive in politics. The stern adherence of the Scot to his Church, and of his Church to its tradition, seemed hardly likely to be weakened by a movement so unconventional and despised as Spiritualism was a few years ago. The unexpected, however, has happened. The Glasgow Society for Psychical Research has been formed, and includes among its members several well-known leaders in education in Scotland, as well as others of considerable business and social standing. Among the more active members are to be found ministers of religion.

When the General Assembly of the Church of Scotland of 1920 appointed a committee to inquire into Spiritualism, Spiritualists and Christians were alike surprised. No one seemed very hopeful about this new body. Christians generally seemed inclined to the point of view that it would soon relinquish its efforts, perhaps because they thought the committee had been called upon to tread unholy ground, and would soon shake its dust from off their shoes; while Spiritualists felt that the gentlemen comprising the committee were by education and tradition incapable of approaching the subject in a spirit sufficiently sympathetic and tolerant.

Twelve months have passed, and the committee has now laid its first report before the new General Assembly. It is very brief, but on the whole favourable and full of promise. Exactly what has been the extent of the work the committee

has achieved I am unable to say. As far as I can judge it has been very limited, but nevertheless enough to cause it to ask to be permitted to continue its labours for another term.

The committee pointed out in its report that there has prevailed in Scotland in recent years an unusual curiosity about the more mysterious capacities of the human soul; and that the desire of finding experimental proof for the doctrine of immortality, the effort to demonstrate the existence and activity of discarnate spirits, have inspired many forms of psychical research. This is, of course, an acknowledgment that the enquirers have not turned to the Church for guidance in these Spiritual yearnings, for the very obvious reason that the Church is unable to help them in the way desired.

The general Press, the committee remarks, takes frequent notice of such activities. It might have emphasized this point to advantage, as the Press is a fairly clear indicator of the Public Mind in all matters of this character. For months past leading daily and weekly journals have had something to say upon the subject, often in the most friendly spirit. One leading Scottish Sunday paper regularly makes Spiritualism one of its principal items. It is gratifying to note that the committee has discovered that there is a large literature also in periodicals and books, which it has found now amounts to about three thousand volumes. They have discovered in the many societies for psychical research in Scotland and abroad, evidence of a vigilant and not uncritical interest among highly educated enquirers. In the larger cities of Scotland they have found numerous groups meeting for "the practice and study of occult spiritual influences."

A particularly interesting part of the report is that which leads up to the request that the committee be permitted to continue its work.

It has considered the literature, ancient and modern, bearing on "Supernormal Psychic Phenomena," and made a survey of the attitude of the Christian faith as declared by other Churches, and has agreed that a merely literary study of the subject would be unsatisfactory unless supplemented by personal observation and direct examination of some of the alleged phenomena. For this end representatives of the committee have been admitted to several practical demonstrations arranged by members of Spiritualistic associations. It is a good sign that the committee should have decided that twelve months is not sufficient time for a critical appreciation of the observations that have been made, and that there is need for further study and experiments.

Now comes the more significant of all the committee's findings: It believes that the phenomena under investigation have a "bearing on the cure of souls," and, therefore, deserve the attention of the Church.

That a Church committee should at last admit that psychic phenomena have "a bearing on the cure of souls" is a distinct triumph for Spiritualism. It was the recognition of this fact that gave rise to Spiritualism as a religious organisation; but Spiritualists realised the spiritual significance of these strange happenings more than seventy years ago! As far as I remember, no committee ever appointed by a Christian Church to investigate the claims of Spiritualism has approached quite so near the truth as this one; so we may still confidently assert that "Scotland leads."

WHAT THE WORLD NEEDS.

The following is part of a message stated to have been received from the Rev. Arthur Chambers by a correspondent, E.A.L.:-

In this crisis of the world's history, one fact stands out clear and straight, i.e., man is leaving God out of all his calculations. This is evident on every hand in every phase of life that faces mankind, the cry of self, the god of self, governing every thought of man. Where is God to be found upon the earth? The world has forgotten the one thing needful, it has left out the love of the Father, and until it returns, as the prodigal son, to the Father, there can be no peace.

In all these questions among the different classes of society, what is the main factor, the love of self, or the love of God? I think you will all answer me truthfully that the evil forces dominating the earth proceed entirely through that self governing the heart of man, so shutting out God entirely.

Has the world already forgotten the sacrifice of her sons? Is she prepared to see a greater war than the last? Where is the gratitude of a nation, or the promises fulfilled to a broken and disabled brother? Oh, men, and leaders of men, turn to the God you have forgotten, to the Father you have left out in all your calculations, and may the love of self give way before the stupendous knowledge of God's purpose in all questions of this day's need.

I call to you all across the thin line dividing us. I pray for you all from where I watch these great issues, and I send to you, dear friends, these few words, my message, so that peace may come, and man, pausing upon his road may repent, and return unto the love of the Father.

ECTOPLASMS.

BY "LIEUTENANT-COLONEL."

It is with diffidence that I comply with the editor's suggestion that I should indicate some possibilities of the nature of plasma, both on account of the status of the writers who have already dealt with the subject, and also because of the comparatively small amount of scientific investigation, considering the importance of the subject, that has as yet been made.

I must ask that any deductions shall be taken as purely hypothetical, and as being the result of philosophical considerations of such evidence as is available, compared with the assumptions generally accepted by students of psychical matters.

Plasma, or ectoplasm, as it is variously called, is the means by which certain physical effects are caused without the utilisation of any known form of the physical. Invisible in ordinary light, which appears to produce a deterrent effect, plasma appears to consolidate or concentrate best in total absence of light, while the red rays are less harmful than those at the other extreme of the spectrum.

The organism "homo" is assumed to consist of three distinct entities, popularly known as spirit, soul, and body; or more technically, ego, etherial body, and material body.

Spirit can only be conceived as an existing entity, without dimension, location, or quality; it simply is, and beyond the idea that it is an existence of the highest degree, and a necessity for existence under any condition, further conception of this entity is impossible.

The etherial body appears to be the *deus ex machina* of the material, or visible, body, without which the latter becomes inert or dead.

It can, apparently, be exteriorised from the material body, but in this case a connection of some nature must be retained. Complete separation results in an impossibility of return, otherwise permanent death.

The nature of this etherial body is unknown, but it is usually assumed to be composed of substance superior to, and therefore not subject to, the laws of our present space conditions, although it can only manifest itself to the material through material conditions.

Its connection with the spirit entity is beyond conception; inasmuch as that entity is beyond conception.

The material body is composed entirely of organic material: superior in its composition and capabilities to ordinary material, it can only exist permanently in connection with the etherial body; otherwise it disintegrates into the ordinary and simpler forms of matter.

Its components can be analysed, and found to consist of ordinary elemental materials, without residue, but all attempts at synthetic construction have failed, and such would only appear possible by organic action, under the control of the etherial body.

Plasma would appear to assume an intermediate position between the etherial and the material bodies—material in that it shows evidence of mass, is subject to the influence of gravity, and under certain conditions is both visible and tangible: etherial in that it shows a plasticity, and potentiality of construction into organisms or partial organisms in a manner inconceivable in the material.

All experience has shown that the construction or evolution of an organism through the medium of another organism is a slow and laborious process, with an invariable method and result; or, at least, the variation in result is so slight, and obtained with such difficulty, that individually it is practically negligible.

On the other hand, evolution of an organism through the medium of plasma is rapid, often to an amazing degree, and though the results vary from a shapeless protoplasmic structure, or even an apparently discontinuous stream of organic nature, to the perfect human structure (as shown by Sir William Crookes and others), these results are incomparably beyond any normal natural process, and it is inconceivable that the normal process could be so expedited or modified.

It is, therefore, reasonable to assume that the phenomena depend on the following conditions:—

1. Plasma has a less material and more tractable nature than ordinary organic material.
2. The entity has more control over plasma owing to the lower degree of permanence in its condition.
3. Entities in a higher plane of being have greater knowledge of natural processes, and under certain conditions can influence those processes.

Whether or not all or any of these postulates can be

accepted, it has been proved evidentially that plasma can assume organic formations more rapidly than is possible by any normal process—that it can assume perfect organic conditions if sufficient "power" is present for this purpose—that these conditions are transitory, and leave no permanent result.

Plasma emanates from, or is exteriorised by, the human organism (there is no evidence of such action by an inferior organism), and is accompanied by loss of weight and bulk, and apparently of energy on the part of the organism (medium) exteriorising the plasma. This action is coincident with muscular tension, although what connection the muscular tension has with the exteriorisation is not evident, but it is apparently more of the nature of reflex action than direct physical effort. This loss of weight and bulk is only temporary during the period of the phenomena, and varies in degree with the perfection of the phenomena, but the loss of energy, whether useful or not, is permanent.

It has been claimed that plasma is of cellular formation, as the result of experiments carried out by Dr. Schrenck Notzing, who attempted to capture a portion of this elusive substance, but this evidence is doubtful in comparison with the evidence of Dr. Crawford, where it was shown that plasma collects foreign matter in its passage to and from its destination, and the cells, etc., found in the box in which it was hoped to imprison the plasma would probably be of similar nature, collected from the body of the medium on passage. The infinitesimal amount recovered would incline to this view.

On the other hand it is of evidential importance to note that the violet rays of the spectrum have a deterrent or disorganising effect on the formation or utilisation of plasma, while the red rays have little influence: this is opposite to the effect on organic structure, where the violet rays are invigorating and the red rays have a dwarfing and cramping effect.

Another attribute which gives the impression of immateriality is the speed of return and absorption by the organism of the medium, as a result of unexpected shock: the effect on the medium is severe, for something does return, but similar action on the part of anything of a material nature would be disruptive, and yet a materialised entity can dissolve and return without such effect.

Is it possible that this plasma is not organic material as known to the biologist, but a more simple and elementary substance from which the other is formed, and that under certain conditions, imbued with the etherial personality of the medium, it can be temporarily materialised by entities with greater knowledge, and remain so while under their control, if the conditions of control are not interfered with?

Dissection and analysis would only give evidence of the "material," and they would fail to recognise any substance of this nature, and consequently ignore its existence.

This hypothesis would postulate the connection between mind and matter in plasma, a substance which is amenable to the control of the "etherial," and which is yet of a sufficiently "material" nature to be in contact with, and capable of transferring the impulse to, the material body.

GUESSES AND FACTS.—Mr. McCabe appears to think that his mere assertion, founded upon a wild guess or imaginary hypothesis, will always outweigh any records of facts, no matter how laborious the investigation, or how eminent the investigator. He is prepared at a moment's notice to tell Dr. Crawford what really happened in Belfast, to tell Lord Dufferin what happened in Ashley Place, to tell Sir William Crookes what happened in Morningson-road, to tell Prof. Schrenck-Notzing what happened in Munich, to tell Professor Zöllner what happened in Leipzig, to tell Dr. Geley what happened in Paris, and so *ad infinitum*. Talking of my own remarks about Madame Bisson, he says that my assertion that "the figure moulded itself, was gradually suffused with life, and on one occasion stepped into the room and embraced Madame Bisson, is a finer flight of fiction than any adventure of Sherlock Holmes." That is very crushing! But it happens that the last paragraph of the account of the experiments, written apparently by Dr. Bourbon, the observer, is: "Since these séances, and on several occasions, the entire figure showed itself: it has come out of the cabinet, has begun to speak, and has made its way up to Madame Bisson, whom it embraced on the cheek. The sound of the kiss was audible." Of course, this is only the evidence of those who conducted the experiment, and Mr. McCabe doubtless knows better.—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

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REVOLUTION.

THE SEE-SAW AND THE PENDULUM.

We were lately reading Mr. J. D. Beresford's latest novel, "Revolution," a book which is making a great impression on the more thoughtful members of the reading world. It is a remarkable study of the conditions of England under revolution, the story, of course, revolving round the fortunes of the various characters in the book. In the end the revolution goes all to pieces through the lack of unity amongst the revolutionaries, some of whom are faint-hearted and others false to their principles, while still others, by their brutal and over-bearing methods provoke the resentment of their followers. There is a mystical note in the book, one of the characters being a well-drawn portrait of a man with many strange gleams of the spiritual order of life which is gradually and tumultuously making its entrance into the world to-day.

One of the lessons of the story is that the principle of the Pendulum and the See-Saw still rules us. Humanity is swung forward and back, it is carried up and down again—action and reaction—because it has not yet learned that as a Spiritual existence it can rise superior to the lower forces which sway things. But of course, just so long as we elect to remain subservient to such laws they will swing and sway us about at their pleasure.

Some of us proclaim the necessity of recognising and applying Spiritual Laws. But those laws are very practical, and they teach us that one of the prime necessities in the ordering of life is the necessity for *clear thinking*. Blind altruism is a great deal better than blind selfishness, but it is still blind, and if its stupidity is an amiable one, it is still stupidity.

Looking around us we see, or think we see, a certain subtle but significant phase of world-movement. It is the up-building, interlinking and concentration of an order of minds fitted to carry on the evolution of the race by the voluntary aid of human endeavour. For Nature is not something outside us. She works "within and without," operating through spiritual faculties as well as by mechanical forces. Those who are merely pawns in the game will of course be moved back and forth, regardless of their desires, but those who advance beyond the stage of dull acquiescence in what they call "Fate" will be trained and selected to co-operate as willing and intelligent agents in the great work. There are strong, self-centred souls who, having not yet awakened to the position, are using their personal forces with tremendous effect against the great Plan. These may delay the advance here and there, but in the end they will be drawn in to help on the work, or be swept off the field altogether. Nature is very indulgent to the fool—unless he stands in her way, and then he may be a very Napoleon, but he will none the less be hurled aside as by the flick of a mighty finger.

There are grey days ahead, but they will be shot through and through with many golden gleams. Those who follow the Spirit, consciously, actively, intelligently, riding inferior things instead of being ridden by them, clear of eye and mind, and going always with

the great set of the Universal life—these are they who will go happily, safely and triumphantly through all the ordeals that lie before us.

The end of the reign of the See-Saw and the Pendulum in human affairs is not yet, but it is not far away. They are oscillating each so rapidly now that the natural result is bound to follow. So long as Evolution can work only by Revolution, so long revolutions will continue—the due reward of a stupidity against which all the gods except the One Supreme contend in vain.

"THE RIDDLE OF PERSONALITY."

TELEPATHY, HYPNOTISM, AND SPIRITUALISM.

This book is not a new work. It was first published in March, 1909, and has already passed through five editions. Fully a third of the present edition consists of appendices devoted, among other matters, to recent explorations in the field of psycho-pathological research—especially those conducted by Professor Freud—to the question of Spiritism versus Telepathy; and to suggestions for further reading. Mr. Bruce commences his study by dealing with the early phases of the problem which he has set himself to consider—viz., the nature of personality. The phenomena, long neglected by science, which have proved the starting point for modern investigators into the subject, he divides into two groups, the spiritistic (as he prefers to call it) and the hypnotic. Taking us back to the days of Andrew Jackson Davis and the Fox sisters, he sketches the rapid rise and spread of the spiritistic movement—culminating in the levitations of Home, the automatic communications of Mrs. Piper, and such seemingly supernatural manifestations as clairvoyance, clairaudience and crystal gazing; then, passing on to his second group, he briefly reviews the work of Mesmer, Bertrand, Esdaile, Elliotson, and Baird. Next we come to the movement originated at Cambridge University to institute a systematic and scientific inquiry into the subject, and its outcome in the establishment in 1882 of the Society for Psychical Research. While the inception of that movement was largely attributable to the efforts of Professor Sidgwick and F. W. H. Myers, Mr. Bruce rightly points out that the leading spirit in organising the society was neither Sidgwick nor Myers, but Professor (now Sir William) Barrett. He alludes to the experiments conducted by Gurney, Myers, Barrett and Professor and Mrs. Sidgwick in telepathy and hypnotism, to the conclusion reached by Myers of the existence of a "subliminal self," and the final elaboration of this hypothesis in his "Human Personality and its Survival of Bodily Death." From England we are taken across the Channel to note the achievements of Liébault, Bernheim, Charcot, Pierre Janet, and others in the field of the experimental study of hypnotism and psycho-therapeutics, and then from France to America to sit at the feet of Professor William James, Dr. Hodgson, Dr. Hyslop, Dr. Morton Prince, and Dr. Boris Sidis. The book bristles with remarkable cases of amnesia, multiple personality, and other abnormal conditions, and the no less remarkable ways in which many of the sufferers were restored to their normal selves. It is consequently, as may be supposed, a work of intense interest. But in regard to our own subject Mr. Bruce's conclusions are far from satisfactory. While he dismisses the hypothesis of wholesale fraud and delusion as quite out of the question, he finds for all cases of supposed spirit communications a sufficient explanation in telepathy. The actuality of multiple telepathy has in his opinion been amply demonstrated by experiment, and he declares himself convinced "that once the psychologists as a body seriously attack the problem of apparitions and auditions the case for telepathy against Spiritism will be definitely proved." At the same time he is good enough to admit that the labours of the S.P.R., if they have not proved survival, have, by enlarging and ennobling the conception of personality, "given mankind new and forceful reasons for clinging to its ancient faith."

O LOVELY Earth! my form is thine,
Thy flowers shall cover it and all my shame,
So from the grave of those vain hopes of mine
Some rose may flame.

Oh Soul, thou quivering bird!
Wing from thy prison house: God bids thee speed.
Wisdom and love beyond the spoken word
Await thee, freed.

—OLIVER FOX (in the "Quest").

* "The Riddle of Personality," by H. Addington Bruce (Funk and Wagnalls Co., New York and London, \$1.50 net).

FROM THE LIGHTHOUSE WINDOW.

The first of the instalments from Sir Arthur Conan Doyle's forthcoming book which appeared in the "Weekly Dispatch" on Sunday last is evidence of the fine narrative to be developed. "I write these lines," says Sir Arthur in the opening paragraph, "with a pad upon my knee, heaving upon the long roll of the Indian Ocean running large and grey under a grey-streaked sky, with the rain-swept hills of Ceylon, just one shade greyer, lining the Eastern skyline. So under many difficulties the narrative will be carried on."

After describing meetings he held on board, Sir Arthur, referring to the departure of the Indian passengers, says, "Several pleased me by assuring me as they left that their views of life had been changed since they came on board the *Naldera*. To many I gave reading lists that they might look further into the matter for themselves." He adds: "A little leaven in the great lump, but how can we help leavening it all when we know that unlike other creeds no true Spiritualist can ever revert, so that while we continually gain we never lose? One hears of the converts to various sects, but one does not hear of those who are driven out by their narrow intolerant doctrines. You can change your mind about faiths, but not about facts, and hence our certain conquest."

We find this tribute to Lady Doyle: "As I am never aware of the presence of any individual when I am speaking on this subject I rely upon my wife's very quick and accurate feminine impressions. She sits always beside me, notes everything, gives me her sympathetic atmosphere, which is of such psychic importance, and finally reports the result. If any point of mine seems to her to miss its mark, I unhesitatingly take it out. It interests me to hear her tell of the half-concealed sneer with which men listen to me, and how it turns into interest, bewilderment, and finally something like reverence and awe as their brain gradually realises the proved truth of what I am saying, which upsets the whole philosophy on which their lives are built."

Mr. Horace Leaf writes from Belfast to say that the society there is in a good way. At his meeting on a recent Sunday evening scores of people were unable to obtain admission. Mr. Leaf was to lecture there this week on "The Psychological and Therapeutic Value of Hypnotism," with demonstrations. He expects to return to London on June 7th.

Mrs. Susanna Harris, the well-known trumpet medium, has been visiting Melbourne, and prior to her departure in March for Sydney she was presented with an address from the Melbourne Spiritualistic Lyceum.

The cinema correspondent of the "Daily Express" says that the question, "Can spirits be filmed?" is one which a group of French scientists, including M. Camille Flammarion, Mme. Curie, M. Edmund Perier, Sorbonne professors, and members of the Psychological Institute of France, have set out to solve.

The correspondent says: "The problem is almost entirely one of photo-chemistry, the truth being that no one knows precisely what a photograph contains. There are light rays which, though invisible to the naked eye, may be recorded in a photographic plate or film. Stars invisible to the eye are daily recorded by means of photography. The spirits of the dead may be present in every photograph, for aught that we know to the contrary. The question is whether chemical or optical means can be found to make visible whatever light-reflecting surface the spirits of the dead may possess, and whether such spirits can 'intensify' themselves to such a degree or for such a length of time as to enable their presence to be recorded by the cinematograph camera, or some special adaptation of it."

As an after-thought he adds, "The hard-shell doubter will say that even if these experiments are successful, it will simply mean that science has succeeded in filming 'thought forms' spun from the medium's brain, like the celebrated Yorkshire fairies, which, by the way, are also to be filmed."

Dr. Ellis Powell replied recently in the Birmingham "Sunday Mercury" to a correspondent, H. F. H., who had made a reference to the doctor in connection with alleged spirit delusions. Dr. Powell writes, "The delusions, however, are on his own side. He says, for instance, 'How can the spiritual lift the material? Can nothing raise something?' Well, your correspondent's own mind is wholly non-material. He cannot see it, touch it, or in any way come into tangible contact with it. But he will find that in response to a behest from the mind he can move his hand or his foot. So that evidently within the daily and hourly limits of his own

experience the spiritual does lift and manipulate the material, but what the point of contact is between the one and the other, and how the spiritual is able to convey its mandates to the material, no physiologist can tell us."

"These elementary facts," continues Dr. Powell, "furnish the reply to your correspondent's question, 'What part of the spirit can conceivably be hard enough to occasion a rap on impact with a table?' What part of H. F. H.'s spirit can conceivably be hard enough to kick a football? Obviously, no part; but the spirit is able to manipulate H. F. H.'s foot, and in that way to kick the football. In precisely the same manner the manifesting spirit manipulates matter and produces the raps."

Commenting on the consideration of Spiritualism by the General Assembly of the Church of Scotland, the "Glasgow News," in an editorial, says: "Many people have been inclined to regard it as amusing that they should do so. As a matter of fact, there is no current topic a General Assembly could more valuably discuss. For what does the popularity (if the word is permissible) of Spiritualism imply but that the old beliefs are not giving sufficient solace to a growing number of people. These seekers are asking more than the grace formal Christianity promises them through faith; they are demanding manifestations of a palpable kind."

The newspaper goes on: "The motive behind it all is fairly easily understood. People who lost friends in the war have been driven, in the extremity of natural distress, to seek comfort through tangible proof of the doctrine of immortality. The mere belief, the conviction, however deep, has not been quite enough; actual experience is being sought. Why, then, should the Assembly not very seriously discuss a tendency that implies the partial failure to satisfy humanity, or a part of it, of the Christian doctrine as set forth vicariously by the Churches just now? There is every sign in the Committee's report that the most vivid interest is being taken in the matter so far as the Church authorities are concerned."

The Rev. M. A. Bayfield, in a review of Lady Glenconner's book, "The Earthen Vessel," in the *Journal of the S.P.R.*, writes: "It seems at first blush as though the book-tests, of which we have now a considerable number, made the evidence for survival much more convincing than it was before. Yet on the other hand, it may be argued that the extraordinary clairvoyant power shown might possibly belong to the medium no less than to a discarnate spirit." At the same time he considers that "while the possession of the power by a spirit after death is hardly less wonderful than its possession by one still in the flesh, the evidence at present seems to point to the 'communicators' as authors of the tests far more strongly than to the medium."

The New York correspondent of the "Daily Express" describes what he calls one of the strangest ceremonies in Church history which took place at the Union Church, Ridgefield Park, New Jersey, recently. The Rev. Hallam B. MacNeill, the pastor, stood at the communion rail and read the Church ritual admitting to membership the spirit of Frederick Hofer, aged forty-one, who had died of pneumonia the previous day. This was carrying out the last wish Mr. Hofer had expressed to his wife.

Dr. Ellis Powell, in an article in the "National News" (May 29th), gives some hints for forming family circles for investigation.

Dr. W. J. Vanstone, in a recent address at the Middlesbrough Town Hall, said that some years ago Archdeacon Wilberforce wrote to him stating that there were not fewer than 30,000 members of the Christian Church who held séances for communication with the dead.

The "Harbinger of Light" states that as a sequel to the recent visit of Sir Arthur Conan Doyle to Brisbane, a Psychological Research Society has been formed in that city with a representative membership, including the professional, mercantile and religious sections of the community. Mr. T. W. Moss is the hon. secretary.

"A Reader" praises the concentration and finely expressed wisdom in Dr. Vanstone's address on "Natural Law in Supernormal Phenomena" (p. 311), and wishes that it could be published in pamphlet form. It was, indeed, a wise and valuable contribution to our subject, and only the present printing difficulties stand in the way of a separate publication.

DOCTORS AND SPIRITUALISM.

BY J. SCOTT BATTAMS, F.R.C.S.

I hold no brief for Spiritualism; indeed, as a student of the esoteric philosophy and occultism, and possibly because of a medico-scientific training, I am unable, with my present knowledge and experience, to see eye to eye with Spiritualists. Even in regard to fundamental claims, it is easier to admit survival of the personality than to allow the reliability, or even possibility, of communication between the living and the exanimate, and many who are able to go thus far with Spiritualists are by no means so ready to allow the desirability of such intercourse.

It is not my purpose to obtrude my own belief, or discuss these profoundly important questions, but rather to suggest what our attitude should be in regard to them.

Scientific men can hardly assume the attitude of those who with more vehemence than knowledge pour ridicule and contempt on the "cult." It is charitable to assume that even such opponents play some useful rôle in the scheme of things, if only that of drags, or brakes, on credulity and superstition.

Dr. Haydn Brown, some time ago, invited the medical profession to initiate a sort of co-operative crusade against the errors and dangers of Spiritualism. If he should lead the militant "medicos," no doubt his promised volume on the subject will form their text book, and some more prudent spirits may even wish to know the strength as well as the weakness of the enemy's position. It is not vital, as we learn daily, but even in bloodless warfare it would seem expedient. We, too, are evolving, and have not reached that summit where there is no more to learn; and we do well to remember the sobering fact that at every advance of human thought some of our most cherished theories and dogmas go pop like soap bubbles. Such considerations may well check temerity, and restrain that pride which so often precedes a fall. History, too, is full of warning, for it tells us of the withering scorn poured on the early Christians, and the teachings of their Master, by the haughty Romans. But their Rome perished, and the Christian faith has moulded, and still moulds, the mightiest civilisation the world has known.

A deep respect for the feelings of others forbids any reference to Christianity as it is to-day; but it is not—as I believe—even the shadow of what it will be in the ages yet unborn. And it may well be that in its slow evolving to meet the changing needs of man, Spiritualism may play a part undreamed of by theologians. And I, therefore, suggest that we should approach the subject with the open mind, for its claims are the result of prolonged study and research, and it is but just that we should at least grasp facts ere we start to criticise claims. He who criticises in order to elicit truth is likely to attain it; but it often escapes the man who is more intent on "scoring" than on seeking.

Theosophy is by no means in complete accord with Spiritualism, especially in regard to phenomena and their interpretation, the "make-up" and powers of the medium, and the life after death. But there are certain occult teachings which, if accepted, must influence our attitude towards Spiritualism, for if I interpret these teachings aright, they point to it as being part of a wider evolutionary movement, initiated on higher planes, against the spread of materialism. If this be so, no King Canute methods can avail to stem its advancing tide.

It is in the very nature of such a movement that errors, crudities, and dangers should accompany it; but to constantly magnify them is to run the risk of missing the wood because of the trees. Even scavengers, though intent on garbage, keep an open eye for any hidden treasure.

Now the esoteric-philosophy outlines a grandiose scheme of human evolution, an evolution not only of the form—where Darwin seems to have left it—but of the enduring life, which is ever moulding form to be the instrument of its expression on the physical plane. It teaches that each of the great races of mankind with their "Seed," or Root Races and sub-races, has its own distinct and definite evolutionary goal. Our fifth, or Aryan Race, is destined to bring the scientific, analytical, combative, concrete mind to uttermost perfection. We are to wrest from nature her inmost secrets, using her mighty forces for human needs, and, whilst the mad ambitions and warring passions of men hold sway, for mutual destruction also. The conquest of the air is the latest triumph, and others will follow.

In the sixth, or "Coming Race," the pure and compassionate reason is slowly to unfold, leading in the dim and far distant future to a more spiritual civilisation, in which self-seeking individualism—a necessary stage in evolution—will give place to altruism and brotherhood. In that day an extension of consciousness to planes beyond the physical

will neither be limited to the few, nor regarded with awe, much less as something dangerous or unholy.

And we are told that as one great race marches to its zenith of attainment, more and more individuals begin to show forth those germinal qualities which are slowly to ripen and bear fruit in the race that is to follow. And it would seem that Spiritualists, Theosophists, *et hoc genus omne*, are following this line of spiritual evolution. They very dimly and imperfectly foreshadow what the future holds for man. Such a prospect may not be alluring to materialists and rationalists, but even Mr. McCabe is evolving—if the passing from Rome to Rationalism may be so considered—and one so richly endowed may well reappear in that age as a Leader amongst those whom he now regards with pity and scorn.

I have scarcely touched the fringe of a great subject, and that imperfectly; but if these teachings be something more than crazy speculations, then it would seem the part of true wisdom to try and understand the Spirit of the Age, and the mighty forces that are moulding human destiny, alike in the spiritual and political spheres. But since man has a large measure of free will, he may work against evolution, but he cannot hinder its slow and ordered progress, and in the end it crushes him. But those who work with it, however humbly and imperfectly, are fellow workers with the Supreme in furthering His great plan and purposes. Light comes to them from its Eternal Source, and intuition guides, even though reason and intellect fail them.

When we consider the toilsome lives of medical men, the variety and extent of their beneficent activities, and the sacred and intimate relations existing between them and those they serve, one feels that only an imperious call should range them under the banner either of Dr. Haydn Brown or that of Sir Arthur Conan Doyle.

But since this movement holds certain dangers for the prurient, the emotional and unbalanced, which its leaders acknowledge and occultism emphasises, it behoves medical men, on whom this phase obtrudes itself in a practical shape, to approach it with a wider knowledge and a deeper understanding than most of us can claim.

THE VEILED EYES.

Mr. Duncan Campbell (Glasgow) relates the following experience:—

One afternoon some time ago I was reading, when I felt the pressure of a hand on my right shoulder from someone behind me.

Gradually the arm encircled my neck, and the other hand was placed over the hand on my shoulder, with the fingers touching me. This brought the face of the spirit directly opposite my own, and I then saw it was the face of a young lady, with a veil over it extending from above the eyes to just above the mouth.

"Don't you know me?" she asked. "I am your sister J—." I said, "Yes, I recognise you, but please raise your veil, so that I can see you clearly."

She then raised the veil a little, but still leaving her eyes covered.

I said to her, "J—, please raise your veil, as I should so much like to see your eyes."

She replied, "I must not do so, as I am so near you. My eyes are so bright that were I to raise the veil from before them your eyes would be blinded and destroyed by the light from mine. If I were at a little distance from you, there would be no danger."

This experience is interesting on account of the spiritual light in the eyes. In the Old Testament, when Moses came down from Mount Sinai (Ex. xxxiv., 29) the children of Israel feared to approach him because his face shone, and in the New Testament we read of the Transfiguration of our Lord, when "His face did shine as the sun, and His raiment was white as the light."

It would be interesting to learn if anyone else has had a similar experience.

THE ODOUR OF ECTOPLASM.—Mr. F. R. Melton, B.Sc., writes that he observes no mention in any of the articles in *Light* on Ectoplasm of its peculiar smell. In his own experiments Mr. Melton says he has observed that its appearance is accompanied by a "damp earthy mustiness" which pervades the room. We should imagine that the explanation is that it does not always exude a perceptible odour, and that even its appearance may vary with the mental and physical conditions of the medium and the sitters. We may be wrong, but that is the conclusion to which our experience points.

A STRANGE PSYCHIC PHOTOGRAPH.

The genuineness of these supernormal effects is vouched for by Mr. and Mrs. Joseph Clarke, of Bradford, to whom we are indebted for this photograph. From their written statement to us it appears that their friends Mr. and Mrs. Clough, of Stoneleigh, near Keighley, who had lost their son Wilfred in the great war, called on Mr. Clarke, who is an amateur photographer. He offered to take their photographs, and, with Mrs. Clarke by his side, exposed the plate in his quarter-plate stand Thornton Pickard camera, using quarter-plate R.R. lens stopped to Focal 22, and exposure of 6½ seconds. The remarkable result shown was thus



A STRANGE EXTRA.

Are they the materialised hands of the sitter's son?

obtained. Mr. and Mrs. Clough (the sitters) are of opinion that the hands are those of their son Wilfred, materialised and placed round his mother's waist. On examining the photograph further Mrs. Clough discovered what appeared to be a bunch of flowers at her neck, and the two white marks on her bodice were, after careful scrutiny, found to be two daisies. We understand that Mr. Clarke, the photographer, a staunch Spiritualist, has been developing mediumistic powers in the direction of materialisations. He is also clairaudient, and was spoken to by the boy Wilfred whilst he was taking the above photograph.

RAYS AND REFLECTIONS.

The Literary Section of the Soviet Commissariat for Education in Russia is, we are told, making war on "fairies and angels." It recalls the campaign of Gradgrind and Bounderby, in Dickens' "Hard Times." Those worthies were severe on these superstitions so incompatible with the utilitarian ideas of the industrial era. It reminds one also of the "rationalistic" methods of the French Revolution. Of course, in the end the "fairies and angels" will have the best of it. "The poetry of earth is never dead."

"The Christian Faith and Some Alternatives," by Canon Darbyshire, is, so far as its attitude towards Spiritualism is concerned, quite easily summarised. It is clearly the work of a clergyman who lacks not only sympathy with the subject, but any real knowledge concerning it. That is quite evident in the remarks he makes. He does not want the scientific assurance of human survival. He does "not want to be convinced that the dead are alive." He knows it. Very good. What is good enough for him should be sufficient for everybody else! Of course if, as we claim, human survival is a fact in nature, it should be as much a subject of legitimate scientific inquiry as any other natural phenomenon. Theological disquisitions on the impossibility or improbability of the matter are beside the mark.

Referring to my note (p. 340) quoting Dr. Ellis Powell's statement that "six hundred years ago the Pope decreed that chemical research was contrary to the scriptures and diabolical," Mr. J. W. Poynter sends me a protest. He says that in the time of the Pontiff in question (Pope John XXI.) many impostors were going about swindling people by pretending to make these people rich by producing precious metals by alchemy. These rogues were condemned and excommunicated. He adds that John XXI. was the last man to condemn science or learning, being himself a learned

man who had studied at the University of Paris and also at Oxford. But the question of the general attitude of the Church of Rome towards science and discovery is hardly touched by a specific instance like this.

I have received a document which appears to have been sent to the newspapers generally. It is described as a "Message from the High Angels of Heaven to the People of Great Britain and Ireland." The writer of it says he received it by automatic writing, a gift bestowed upon him by God. It is quite a good message, and gives excellent advice, but there was really no occasion to put it forth in such a grandiloquent fashion. Truth should be its own authority, and the repeated references in it to the High Angels of Heaven is not so impressive as the recipient of the message supposes.

Take, for instance, this: "You are to be unselfish and do your duty to one another." As Shakespeare put it: "There needs no ghost, my lord, come from the grave to tell us this." Simple moral maxims gain nothing by being attributed to High Angels. Advice that comes in such a form does not awaken reverence or respect in the average man. Still, the document is a sign of the times, one of the many evidences that in one form or another show there are many agencies at work to bring about the religious awakening that alone can save the nation.

Here is an example of the kind of weary nonsense written by uninformed persons about psychic phenomena. It appears in a letter in the "Blackpool Gazette," of May 19th: "This influence—assuming it to be true—enables her [the medium] to call and materialise a wandering spirit, thus indicating her authority in the unseen world." How long will the public endure this kind of balderdash?

Count Miyatovich, I am told, is offered the opportunity of returning to Serbia, and taking a position in the Senate. It will be remembered that he has already held several high posts in the Serbian government. But this was, of course, before the war, and in the present chaotic state of Europe, the Count may elect to remain for some time longer in this, his adopted country.

Mr. A. W. Stables, a New Zealand visitor, kindly sends me a cutting from "The Otago Witness" concerning the amazing cures wrought by Ratani, the Maori faith healer, who is doing splendid work not only amongst his own people but the Europeans also. Ratani, who is a devout Christian, relies on faith and prayer, asserting that he simply follows the teachings of Jesus. He is a wealthy man and takes no fees; and his power over his own people has resulted in a great moral improvement of those who formerly were given to drink or gambling.

I see it is still necessary to point out that Mr. R. A. Bush, of Wimbledon, is emphatically not to be confounded with the unctuous gentleman of the same name, but quite different initials, who has acquired celebrity (of a sort) in the "Bush Case."

LUCIUS.

ANSWERS TO CORRESPONDENTS.

NEWCOMER.—Dangers? Of course, there are dangers in Spiritualism, or it would be supernatural. If you are afraid of them do not enter upon the subject, and in any case do not run any needless risks. If you have a good motive and a sufficient reason, they will justify a certain amount of risk. But there is an element of peril in every adventure.

W. L. K.—You tell us you will never accept the doctrines in question. Well, don't. There is no compulsion. And as to the others who want to "foist" dogmas upon you, they may be simply animated by a desire for your welfare. In that case, you can mix some kindness with your stern refusal to be coerced.

LUMEN SEQUOR.—Uneducated speakers and vulgar, and credulous audiences, etc. We know all about it. The simple remedy is to stay away, or find some other meeting where the conditions are more congenial. There are such gatherings.

M. F.—The "messages" were wild and whirling nonsense, as the sequel proved, no matter from whom they came. That a great name should be attached to them only makes the affair worse. A little healthy scepticism in these matters is a good thing.

W. E. CODD (Vants Drift, Natal).—Thanks for your letter and the cutting. It is quite true that D. D. Home and the Rev. Wm. Stainton Moses went through many troubles and much suffering from the evil-disposed before they passed away. But just what this has to do with their Spiritualism is not apparent. Even Spiritualists are only human, and must suffer with the rest of humanity.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 353.)

Lack of space this week prevents us from giving more than two of the letters we have recently received dealing with the mediumship of Mr. Gaulton. We hope next week to quote extracts from further letters, and at the same time to give a summing-up of the correspondence in the case, as we consider that there is now enough data for our readers to arrive at a definite conclusion. We must point out to some of our correspondents that, willing though we are to give their letters in full, the length of their statements would require a journal several times the size of *LIGHT* to contain them, and we must ask those who are intending to write to us to be as brief as possible.

We now give the two statements, one from Mr. J. G. McFarlane, and the other from Mrs. J. H. Wells. We ask readers to bear in mind the letters which have previously appeared, and in particular to keep an open mind concerning this case until we have given the whole of the evidence in our possession, both for and against Mr. Gaulton.

J. G. McFARLANE, hon. secretary, Southern District Council and Portsmouth Temple.

It is difficult to compress into the small space allowed anything like a detailed account of the seances conducted at Portsmouth in April, 1919, by Mr. Munnings, assisted by his daughter, as many trivial happenings before and during the seances were really important factors in our subsequent findings. It is necessary to say that they were met on arrival at Portsmouth, and kept under observation by the writer the whole time until the first seance was held. The seance-room had been prepared in accordance with their written instructions, but the chairs, etc., were placed just a sufficient distance from the mantel-shelf to prevent anything being moved without the medium leaving his seat. The medium was allowed to mingle and converse with sitters prior to entering the seance chamber. A very casual search was carried out prior to the seance, and nothing incriminating discovered.

After the usual preliminaries, a voice proceeding from the trumpet (which had been placed within reach of the medium in the circle) promised good results, and soon followed other voices in rapid succession, each claiming to be some disconcerting notability. The news they proceeded to impart was "general knowledge," and was neither evidential of their separate identities or of spirit knowledge. Sitters were later on asked to name by Christian and surname those relations and friends they desired to "contact," and in all cases these were easily brought by the medium, but, strange to relate, in not one single instance did they stand a test for identity, and when asked a personal question flitted, while Miss Munnings begged for more singing or hand-rubbing for additional power.

As a test non-existent people were asked for, and were very soon in evidence according to the medium! Audible suggestions made with a distinct purpose were largely seized by the medium and retailed later as evidence of spirit agency, a distressing travesty of spirit-power. Towards the end of the seance, it was claimed to be possible for spirit people to materialise their hands (only), and to place them in the hands of, or touch, some of the sitters. This occurred, and a few folk within the range of the medium left the seance-chamber happy in the assurance that they had felt the presence of their loved ones.

The second seance was very similar to the first, except that Miss Munnings beforehand re-arranged the chairs, placing those upon which she and her father sat within reach of the mantel-shelf upon which rested vases containing flowers. These vases of flowers were very comfortably found near the feet of the medium at the conclusion of the sitting. No sitter was touched by the trumpet if he were out of the range of the medium's extended hands holding the trumpet.

For the third and last seance held, officers and ex-officials of the Church were the sitters, the necessity for this being an absolute test seance being made known to them; no converse with the Munnings was held beforehand. One lady in the house (a non-sitter) discussed a mutual friend who had passed on, but no sitter engaged the medium or his daughter in conversation.

A close search of Miss Munnings was satisfactorily conducted, and after she entered the seance-room, a strict search was made of Mr. Munnings, with the result that a pair of special indiarubber gloves were discovered in his undergarments. The writer's attention was drawn to this, and the weak explanation given that they were essential to the medium for cold hands, and a much weaker reason was given for the carrying in such an unorthodox position. I can positively swear that at no time during his visit while in the open air were these gloves worn for prevention of cold, and

as I had the medium under close observation from his arrival, this is an important factor.

These gloves were left in another room during the following seance, and their discovery was not known to any other than the medium, the searcher, and myself.

The sitting of father and daughter in adjacent chairs was challenged, but as they stated that "phenomena" were better when they were so placed, because of their sympathy and understanding, the change of seats was not forced. For the first half hour not a sound happened except those made by the sitters, but then a weak voice, claiming to be a guide, much changed from the two previous seances, said conditions were harder, but results would be all right.

The first voice in the trumpet claimed to be the friend who was discussed by the medium and the non-sitter prior to the sitting. It was stated that he was looking for her. When told of her proximity, and asked to go and bring back a report of her doings, he fled for good. The next voice claimed to be the father of the hostess of the Munnings, but he could not even substantiate his identity in one particular, and hastily fled, too. A voice claiming to be that of a monk came, and said nothing beyond the fact that he had embraced spirit-return since passing on. The usual plan then followed, Miss Munnings telling the sitters that their relatives would come if they asked for them. By pre-arrangement many were asked for, but in terms other than by naming, and not one responded, greatly to the chagrin of the medium. The one claiming to be a guide, later on, in reply to a question said numbers of relatives were there, and he could talk to them; he could lead them all to the trumpet, but couldn't get them to speak by its agency. On being asked to interrogate them for messages or identity, he fled too, and could neither describe them, nor give one trifling evidence of their presence.

After this chapter of failures, Miss Munnings quite innocently suggested the materialised hands, but these being in india-rubber glove form in the other room, nothing happened, although some little while was spent in waiting for them. The farce ended, and contrary to his previous practice, the medium left the trumpet in the circle, and made haste to the other room for the gloves, which gave us the desired opportunity for a very simple test of the trumpet. This showed conclusively that the voice productions had been by human and not spirit agency. It is claimed that the voices heard at each seance were the medium's.

A fourth seance had been planned, but the medium acting on the suggestion given in an anonymous letter delivered at his hostess's house, pleaded indisposition, and returned to Bournemouth.

After their return they sent in a claim for fees and expenses, but in view of the very unsatisfactory results of their visit, a registered letter of complaint challenging their bona fides was sent, and gave them a reasonable chance to combat the findings. Six days later, Mr. Munnings again wrote, and said he had had no reply to his former letter, and as it had been a registered one, the matter was taken up with the Post Office, with the result that the Portsmouth Temple holds Mr. Munnings' written receipt of the said letter five days before he claimed not to have received it! Comment is unnecessary.

A test seance was subsequently held at Bournemouth; Mr. Munnings would not agree to my presence, but nothing happened during the whole seance, not even one voice.

We claim, Sir, that this man's mediumship (if he has any) is absolutely unreliable; that his actions have been open to the gravest suspicions (which he will not meet in open challenge); and that in the sacred cause of mediumship the best interests of the movement will be served by preventing him from doing any further work until the hall-mark of Truth can be stamped on all his actions.

Letter from MRS. J. H. WELLS, of 114, Milward-road, Hastings.

Our acquaintance with Mr. Gaulton and his family began some time in September of last year, when he was brought to the house by the gentleman who is now the secretary of the Hastings Spiritualist Society, and asked permission to give a trumpet seance in our room. We readily gave our consent; for we had long been earnest seekers for the truth of Spiritualism, but had never sat in a proper circle or seen phenomena of any kind.

We prepared the room for a seance next day. As in the circle mentioned in *LIGHT* we did indeed have a mixed crowd of "spirit" visitors, including "Billie Carleton," "Dan Leno," the airman "Robinson" (loudly boasting of "the fireworks he had given them," etc., etc.), "John King," with his gargantuan voice; "Lord Kitchener," who bitterly complained of the way the Government had treated him in sending him to Russia to get rid of him; "Lord

Roberts," who endorsed all his friend had said; their nephew "Jack," of the "Crecy"; "General Booth," who joined lustily in the singing; and "Sinas Reeves," who joined a lady in singing the "Nunc Dimittis," though we found he could only sing one tune. We were told we might ask the "Guide" for any spirit friend we wished to speak to. We were very anxious to communicate with a very dear friend who had passed over suddenly the previous February. After we had told the "Guide" who and what he was on this side he was very soon brought. Looking back, we see how lacking in evidence everything was in every case, but at the time we really did think it was genuine. You see, a voice comes near to a person; immediately the sitter says "Is that you?" calling the friend or relative by name, that gives something to begin on. (In all seven sances which I have attended it has been so.)

Then "Mr. Stead," who, according to the Gaultons, is always by their side guiding and advising (really, he must never leave them from what they tell us). He spoke at great length. Perfume was liberally wafted round the circle, as were cold breezes.

A writing pad and pencil had been placed in the centre of the circle before we began, and writing was distinctly heard where Mrs. Gaulton sat. After the sance was over we found "spirit writings," and among other messages our friend's name, but spelt wrongly. That was disappointing, but we made no comment. My young son sat between Mr. and Mrs. Gaulton, and he has always said he felt the pad flicked on his knee; I sat the other side of Mr. Gaulton, and feel certain he did not leave his chair, although after the sances he is invariably seen tying his boot-laces.

Naturally, among our Spiritualist friends we talked of the phenomena, and yielding to the desire of many, we wrote asking Mr. Gaulton when he would give us a return visit. (He had left Hastings after the first sance.)

He replied that he intended making a tour, and would include Hastings, but not just yet.

Imagine my surprise on being called to the door a day or two after the receipt of the letter to see both Mr. and Mrs. Gaulton standing there. They said Mr. Stead had sent them. You see how far they carry this thing!

After some conversation and consultation at the table, when Mr. Gaulton purported to have clairaudient messages (which we have proved are all wrong—just guesses), I asked if they had any apartments to go to. No, they had not! As it was raining in torrents and they did not arrive until about 7 p.m., the time was getting on, I felt I could not turn them out to find lodgings, so invited them to stay the night. They stayed four nights, and gave three sances. At the second sance the voice of a young girl came through the trumpet, and recognised my husband, saying she had seen him play a cello in Hastings. She begged us to go to her mother, giving a local address, and tell her she was "quite happy and resting in the arms of the Lord." She was very persistent, and came to every sance reminding us of our promise. I remembered reading of her death a short time before. Mr. Gaulton had borrowed the local paper before the sance. When we asked for it it was nowhere to be found.

However, we found the poor, sad mother after some little trouble, and for the rest of my days I shall regret meddling with so deep a wound (the young girl had only been buried a week), although I went with all love and kindness. We bought another paper after, which confirmed our suspicions. I hear that people lately reported to have passed over usually come through the trumpet.

We had spirit writings at all these sances; our friend's name always spelt wrongly, or only half written. Perhaps "the power had failed" or the "assistant medium" was not sure how to spell it! All this time we had the same perfume and breezes.

After the last sance Mr. Gaulton came hurriedly back into the sance room, and struck matches looking anxiously into the fireplace, which was behind his chair. On being asked what he was looking for he replied, "I have dropped a box of matches." We wondered at this as there were plenty of boxes about to which he had always helped himself.

After they had gone, my husband, Mr. Ward, and my son and daughter began to re-arrange the room, and to their surprise found a piece of rag strongly impregnated with the very perfume which we had been having at all the sances! We showed it to a Spiritualist friend that same day (so it was not an afterthought of ours, as the Gaultons imply). He and our friend had sat in a circle, and had asked the "Guide" whence came this perfume, to which he replied, "the spirit friends stew it out of the medium's body." (!) We all determined to lie low, and make observations, feeling that everyone is innocent until proved guilty.

At different times they continued to presume frequently on our hospitality until they came to live at Hastings. On Christmas night Mr. F. Ward and I attended a sance at Pelham Crescent, and for close upon four hours listened to voices purporting to be friends of the Gaultons, who, it seems, had kept a public-house in Poplar. One voice greeted Mrs. Gaulton with, "Got any empties, Missis?" and recalled the joy he had when he drank seventeen quarts of four-ale a day! Then, amid this crowd came "Professor Huxley," who brought a glass of water from the kitchen, took a flower from the mantelpiece of the sance-room, and placed it in the water! During the sance Mr. Ward says he plainly felt a material boot on his foot!

My husband and I, still bent on investigation, attended one more sance at Pelham Crescent, when our dear spirit friend, who in the earth life was a well-known and highly respected clergyman and doctor of Music, purported to speak.

[We must condense our correspondent's account here. She makes it quite plain that the communications given were spurious.]

At this sance also "Joseph Chamberlain" purported to speak on his pet politics (which are also Mr. Gaulton's), followed by "Gladstone," who deplored the fact that he had not followed "his friend Chamberlain, as it would have been so much better for England!" I could not help observing that Chamberlain came after Gladstone. Both these great men spoke very ungrammatically. Then we had "King Edward," who spoke at great length; "Cecil Husk," "Professor Huxley," and numerous other celebrities!

I am positive Mrs. Gaulton can see quite well in the dark, for on several occasions I have quietly put out my foot, intending to kick anything that touched me; also my hands, and although I have not been near her, she quickly says, "Put your foot down, Mrs. Wells," or "Don't lean forward."

They are clever people, with wonderful memories, never forgetting the smallest detail. Mr. Gaulton, while pretending to be quite ignorant, knows a great deal more than people think. The daughter has passed medical examinations, and so when "Dr. Ransome" and "Sir Morell Mackenzie," etc., purport to speak through the trumpet, it is an easy matter for them to diagnose and prescribe. We feel that the whole thing is a brutal fraud, and that these people are thriving on the emotions of the bereaved. We have found them out in so many ways that we cannot believe in them at all. I apologise for my lengthy epistle, but as we have watched them closely for so long, you see there was a great deal to tell!

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

MR. ENGHOLM'S REPLY TO MR. WHATELY SMITH.

To the Editor of LIGHT.

SIR,—My reason for writing as I did on Mr. Whately Smith's paper, published in the April issue of the "Psychic Research Quarterly," and to which remarks he replied in the issue of LIGHT for May 28th, was that I felt that I was not only speaking for myself but for a great number of men and women expert on the question of the genuineness of spirit photographs. I agree with Mr. Whately Smith that some witnesses of phenomena have been proved unreliable, but totally dissent from his view that the value of recognition has been proved to be small, or that the experts who have investigated this subject are not all aware of the possibilities of trickery. With regard to his and Mr. Patrick's sweeping indictment, I beg leave to quote a criticism that appeared in the "Warrington Examiner" of May 14th, and which expresses my point of view exactly, as follows:—

"It should be noted that what is not dealt with by the collaborators [Mr. Whately Smith and Mr. Patrick] is the exigent demand for an explanation of the readiness and facility with which operators like Mr. Hope and Mrs. Buxton, at Crewe, obtain "extras" of dead relatives while yet they have had no opportunity afforded them of ascertaining even the names and addresses of their sitters. To imagine that Mr. Hope is prepared in advance with the huge collection of negatives of the departed necessary to meet possible requirements is, of course, absurd."

I accept Mr. Whately Smith's rebuke that I was wrong in concluding that he had largely based his paper upon the pamphlet of Mr. Bush, of Wakefield. At the same time I feel my contention must be excused as the paper by Mr. Whately Smith and Mr. Patrick savoured so much of the Bush pamphlet in its attitude towards supernormal photography. I personally, have experimented and tested not only the Crewe Circle but other mediums in connection with the supernormal, and I am perfectly satisfied that phenomena have occurred which cannot possibly be explained away as the result of trickery on the part of anyone. I have brought the whole of my knowledge of photography to bear upon these results, and there is only one answer left, that is that the faces on those negatives were those of my own relatives, and that although they were "dead," by some means they themselves must have put them there. I have great hopes of Mr. Whately Smith some day becoming an exponent in this deeply interesting branch of psychical research. Now that he is fully aware and alive to all the possibilities of trickery in this investigation, his next step should be to try an experiment first hand with a photographic medium. I shall be very pleased to assist him in this direction and show him some of the private results that I have obtained, which, as regards their authenticity, are quite water-tight.—Yours faithfully,

H. W. ENGHOLM.

THE MAY MEETINGS AT SOUTH PLACE.

THE EVENING ADDRESSES.

(Continued from page 344.)

The mass meeting in the evening drew an audience which completely filled the hall, and some were unable to gain admittance. Eloquent addresses were delivered which aroused considerable interest.

MR. RICHARD BODDINGTON, the chairman, said that while Spiritualists were willing to help the Churches to discover spiritual truth they were not willing that their truths should be swallowed up and made subservient to theological error. Their errand was not to rehabilitate the errors of the past but to bring back man to a fuller consciousness of spiritual life and the love of God. If the Church thought it could coerce the spirit world or the Spiritualist movement of this country into an alliance for the purpose of propping up its discredited dogmas and to control mediumship in its own interest, it was making a bigger mistake than it ever did. Never more would an enlightened people consent to revive the "Thus saith the Lord" through the lips of a State prophet or priest.

MR. H. ERNEST HUNT said that Origen, one of the early Christian Fathers, writing in the third century, put forward an interesting point with regard to the Scriptures. He said that in his opinion they had a threefold meaning which he likened to the body, soul and spirit of a man. The body of the Scriptures was the literal or surface meaning, plain to any reader of ordinary intelligence. Jesus said that He spoke in parables so that the most elementary intellect could understand some of what He said. But He explained that though He was speaking to the multitude in this way there was a secondary or underlying meaning for those who were privileged to understand it. This was what Origen termed the soul of the Scriptures. But he added that there was still another meaning which he called the spirit of the Scriptures, which only those who were spiritual could understand. The innermost mysteries were only revealed to those who fitted themselves to comprehend them by their life and spiritual development. So the Scriptures had their body, soul and spirit.

He would like to apply this analogy to Spiritualism. The body of Spiritualism was the phenomenal aspect which appealed to those who required a demonstration at their own material level. The phenomena were not an end in themselves, as some people seemed to think, but the signs of something which lay beyond. They were the forefront of the attack, so to speak, and upset the preconceived ideas of the materially minded, forcing them to think. There were many who came into the movement who imagined that when they had made acquaintance with the phenomena they understood Spiritualism. Some of them were so misguided that they kept revolving round the phenomena and never got any further. They did not realise that they had not got beyond the gateway of Spiritualism. The natural consequence was that in time they tired of the phenomena.

Then there was the soul of Spiritualism. We got at that by asking the same question as that asked by the Jews on witnessing the phenomena on the day of Pentecost, "What mean these things?" And if a man had a spark of intelligence he would say, "What are the agencies producing these results? If they are a stage further on than us, what lessons can we learn from them?" The world to-day was in a semi-moribund condition, steeped in materialism. The whole industrial world was trying to live by bread alone. It could not be done. Not until we introduced Spirit into our organisations should we ever secure stability. Let them look again at our social problems. Our English method was to tinker with the symptoms, or to put a veil over unpleasant events. It was absolutely useless to tinker; they must go straight to the heart of the matter, and the heart was spiritual. It was the same with our educational and national problems. The call for spiritual guidance was never more insistent than to-day, and it must be met. If not we should find ourselves travelling the broad and easy road that led to damnation and perdition. (Applause.) So they must go on to discover the full meaning of Spiritualism and apply it in their daily lives.

Then there was the spirit of Spiritualism. He thought this was very often overlooked. If Spiritualism did not stand for the spiritualisation of the individual he had no use for it. It was useless to have an academic knowledge unless they applied it. Spiritual things would only be discerned when the spiritual senses became alive and active, and they would only grow in the conditions of high thinking and plain living. That was what Spiritualism must stand for if it was to do its work in the world. (Applause.)

At the close of his address Mr. Hunt emphatically dissociated himself from the remarks made by Mr. Boddington.

DR. ELLIS POWELL said he wanted to congratulate them on the stage at which this great movement had arrived, and he did not want to limit his congratulations to themselves as a body, nor to the veteran pioneers he observed among them. He desired to include his invisible hearers and to felicitate them on the impregnable solidarity of the foundations which they had laid so wisely and well, so

firmly and strongly, bearing a structure that was becoming more gigantic every day. In that connection he did not mind venturing on a forecast. They saw from time to time in the daily newspapers accounts of the meetings of that great body, the British Association and its various sections, geological, astronomical, etc. Well, he was open to lay money that before (laughter—"Yes, that did slip out un-awares"). He would withdraw the allusion to betting methods. (Laughter.) He was open to pledge his reputation (laughter) that before many years were over their heads, most of them would see similar reports of the annual reunions of the great Spiritualist bodies with their automatic writing section, psychometric section, clairvoyant section, etc.

Speaking in tones of conviction, Dr. Powell said: "Believe me, you have in your hands the control of the greatest scientific movement of to-day—incomparably great, because it removes the dead wall with which science is confronted, and places us in touch with supernatural sources of information which are going to be of greater value to the world as humanity progresses."

He asked them to remember that such knowledge brought with it corresponding responsibility. They could afford to play the fool on a punt in a duck pond, but not if they were in charge of the steering wheel of a great ocean liner. The more the movement progressed the greater was the burden of responsibility which fell upon their shoulders and the keener the need to go ahead with the greatest caution and circumspection. He wanted the movement to go ahead with quiet assurance, steady confidence, but always combined with the true humility of the scientific mind. There must be nothing in the nature of arrogant dogmatism. "Look for a moment at the mistakes of the past, and do not, in heaven's name, repeat those blunders." He referred to the persecution of Galileo, to the claim that the early alchemists were actuated by diabolic agency, and to the fact that sixty or seventy years ago the use of anaesthetics was denounced as contrary to the will of God. The alchemists tried to transmute everything into gold. They did not find the secret they sought, and premature critics said they were pursuing the impossible: but now twentieth century science was beginning to discover that the old alchemists might be right, that there was such a thing as the transmutation of metals, and that critics should have proceeded with scientific caution. So he asked them to observe a wise scientific tolerance and caution, and to be particularly careful with regard to their attitude towards Christianity. They must not identify Christianity with the Churches. The Churches were to a large extent the creation of scheming politicians of the middle ages, but directly they penetrated to the origin then they found themselves in contact with the finest body of psychic teaching the world had produced. In the New Testament there were inexhaustible riches, contained not only in every word but in every letter. Recent discoveries by Mr. F. Bligh Bond and Dr. Lea were calculated to revolutionise the whole aspect of the New Testament and place it upon a more impregnable basis than ever. If we considered it simply as a reservoir of psychic lore, we had only scratched the surface. Any day might bring the discovery of one of the lost Gospels, and if it should be found to contain a specific declaration by Jesus, wholly endorsing the claims made by psychic researchers, what would be their position if by rash dogmatism they had allowed themselves to assume an attitude of hostility to Christianity? It would be an extremely false position and one difficult to extricate themselves from. That was why he made an appeal for scientific caution and scientific tolerance. They could not ask for tolerance unless they gave tolerance. They had denounced those who refused to give them fair play, but now that they were beginning to get a larger measure of recognition it behoved them to set the example of a great scientific body by being humble, tolerant, large-hearted, charitable in the presence of knowledge, but never dogmatic and arrogant. (Applause.)

So, in the ancient words, he hoped that now and for all time it might be said, "Now abideth faith, hope and charity"—faith because they knew their great cause was surrounded by a myriad host in the unseen, many of them the greatest intellects that ever lived; hope because their movement had advanced at a speed and had attained a magnitude beyond their wildest anticipations ten or fifteen years ago; and charity lest in denouncing dogmatism and cocksureness in other people we be found dogmatic and cocksure ourselves. In adopting that attitude they would be commending themselves to their higher instincts and to the great souls who were watching their movement:—

Surely, 'neath the eternal eyes,

One human joy shall touch the just—

To see their spirits' heirs arise,

And lift their purpose from the dust:

The father's spirit arms the son,

And the great Cause goes on, goes on.

MR. GEO. BERRY welcomed the utterances of the previous speakers. It was good that the Spiritualist body should be made to take stock of their position, and he was sure that no soul among them need worry as to the result.

(Continued on page 372.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DICKENS AND GRIMALDI.

M. B. (Eastbourne) has, she says, been told twice by the celebrated clown, Joe Grimaldi—speaking through a direct-voice medium—that Charles Dickens wrote a life of him. She has searched for the book but without success, and asks if *LIGHT* can supply her with any information on the matter. I am happy to assure her that the statement, whether emanating from its presumed source or not, is quite correct. The Library of the London Spiritualist Alliance contains an interesting volume, published in 1853 by Routledge, entitled "Memoirs of Joseph Grimaldi, edited by 'Boz': A New Edition with Notes and Additions Revised by Chas. Williams." The introduction to the work is dated as far back as February, 1838.

SPIRIT TRAVELLING.

In reply to R. DOWLING I may say that the question of spirit travelling is a rather wide and difficult one in so much as we are dealing with another order of reality which is not easy to be expressed in our own physical terms. We, of course, have to use those terms in order to express the idea with any clearness, and it is quite conceivable that it has a closer relation to fact than many people suppose. It is understood that spirits may walk the ground in their own regions as we do, or that they may, by an effort of will, travel through space at tremendous speed. Both these modes of travel are referred to in communications from the other side. The transcendental method of explaining spirit life, although it differs so widely from what is called the "materialistic," may be simply expressing the same thing in other terms.

HOW ARE SPIRITS CLOTHED?

"PERPLEXED" raises the old question of spirits' dress. He wants to know what it is they clothe themselves with. The matter has often been dealt with in *LIGHT* in the past. According to Swedenborg the garments of the spirits correspond to their intelligence. "The garments of some glow as with a flame, and those of others shine as with light, because flame corresponds to good, and light to truth from good. The garments of some are bright and white without luminosity, and those of others are of various colours." In introducing these remarks Swedenborg says that since angels are men, and live together in society, like men on earth they have garments. On the other hand, we get a note of modernity in the observations on this question by Raymond Lodge from the other side. He is talking about laboratories and the manufacture of all sorts of things in them, and goes on: "Some people here won't take this in even yet about the material cause of all these things. They go talking about spiritual robes made of light, built by the

thoughts on the earth plane. I don't believe it. They go about thinking it is a thought robe that they're wearing, resulting from the spiritual life they led, and when we try to tell them it is manufactured out of materials, they don't believe it." In such communications we have, as Sir Oliver Lodge points out, to beware of unintentional sophistication by the medium. Professor Hyslop says, too, that Raymond, being a physicist in earth life, would naturally enough revert to material causation for explanation and would be puzzled by any idealistic doctrine that appeared to contradict this view.

THE KILNER SCREEN.

Mr. Robert B. Walrond writes from New Zealand to say that he has a small quantity of Dicyanin, the coal tar dye used by Dr. Walter J. Kilner in the manufacture of screens for the purpose of seeing the human aura. My correspondent says: "I should esteem it a very great kindness if you would inform me as to the best way of making these screens. I thought of soaking gelatine-coated glass in a solution of the dye. Perhaps there is a better way known to you." Dr. Kilner, in his book, "The Human Atmosphere," condemns the process suggested. He says that glass screens coated with collodion or gelatine and stained with Dicyanin were made, but were found entirely useless as decomposition took place almost instantaneously. He tried several other methods, but the only one which gave really satisfactory results was glass cells filled with an alcoholic solution of Dicyanin. Even these, he says, after a time change their colour from chemical decomposition, and should be kept in the dark when not in use. I would advise my correspondent to study Dr. Kilner's book, where many interesting details will be found.

TELEPATHY AND SPIRIT AGENCY.

"Asclepios" asks me if what is termed telepathy may not in some cases be the result of a message carried by spirits. My correspondent raises an interesting point, but one that has been already considered by several investigators. It telepathy is the means by which spirits communicate with one another, and also the means by which they impress human beings, it might, of course, be the agency in instances of communication by supernormal means between the living. That is to say, apparent telepathy between the living does not exclude the possibility of spirit agency, though as Dr. Hyslop has pointed out, we are not permitted to claim such agency until we prove the presence and co-operation of such cause in the result. It is declared by some that in experiments in psychometry the results obtained have been traced to controls. This statement is definitely made, for instance, in a book entitled "Spirit Psychometry," which will be found in the L.S.A. Library.

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THE MAY MEETINGS AT SOUTH PLACE.

(Continued from page 370.)

He counted it as one of the greatest assets of his life that he had never been afraid to move away from old conditions. Recalling the New Testament parable of the talents, they could sympathise with the man with one talent in the discouragement he may have experienced in the consciousness of the lack of great capacity. Yet, looking back at the great reform movements of the past, we found that the ghastliest failures had been those of richly endowed men who had misused their great gifts and that the forward impulses invariably came from those who had no great outward advantages, but who possessed spiritual intuition. He was proud that he represented the ordinary man and woman in their movement. In his younger days he longed for the opportunities possessed by some of his friends and thought it a great mistake that they were denied him, but he learned later that there was nothing of spiritual intuition that could not come to him if he sought for it with wholehearted earnestness. Let, then, the men and women with small gifts take heart of courage. If they lived truly they would lack nothing of the gold of spiritual wisdom. It was never more necessary to remember that truth than at the present time.

He appreciated Mr. Hunt's references to present-day social and industrial problems. As a trades-union organiser he recognised, and felt perhaps more than most of them, the lack of spiritual vision on both sides in the industrial struggle. He knew the weakness of his own class, but he believed that it was possible in some measure for their souls to be awakened to spiritual things, even without the ability to read the New Testament in the original Greek! He could not help feeling when they were asked to be tolerant whether there was not more occasion to ask for tolerance from the other side. They were realising as never before that, at any rate, present theological dogmas could hardly be expected to embody the spiritual truths they were seeking. He would believe in the movement towards toleration when children were no longer taught these dogmas and expected to believe them literally.

There were many in their ranks who had been driven out of orthodoxy by the horrors of the old dogmas, and were they, after they had painfully reached at last some clear statement of the things they did believe in, to be charged with intolerance? When they had the particular corroborative evidence of which they had heard—which might or might not come—they would probably reconsider their attitude, but he did want it to be made absolutely clear that the S.N.U. were not going to be drawn in the trail of any dogma on the off chance of something turning up. They had not time for it! Whatever help he could get from authority he was glad of, but authority made too many mistakes to be blindly followed.

The S.N.U. did not say "Unless you come into our body you have no access to the spirit world and can possess no spiritual gifts." Not at all. If there was a body of Christians who wished to have psychic phenomena and wished also to retain dogmatic Christianity, let them do so by all means, but something more than this was being attempted. The trouble arose from people who had come in in the last few years and who expected the outlook of the S.N.U. to be changed for theirs. They did not intend to let these people capture the movement. If there needs must come a parting, he and his friends of the Union would shake hands with them, thank them for their company so far on the way, wish them God-speed, and ask the same tolerance for the Union to go its own way and work out its own destiny in God's own time. (Applause.)

SUNDAY SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. R. Symons.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. John Osborn.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Rotherham. Thursday, 8, Mr. Fielder.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mrs. Mary Gordon. Wednesday, 8, Mr. T. W. Ella.

Brighton.—Athenaeum Hall.—11.15 and 7, Mme. De Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Curry.

Sutton.—Co-operative Hall, Benhill-street.—6.30, speaker, Mrs. Worthington.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. L. Harvey, also Monday at 3.

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FRIDAY, JUNE 10th, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by a Trance Address on "Spiritual Values." Medium, Mrs. M. H. Wallis.

THURSDAY, JUNE 16th, at 7.30 p.m.

SPECIAL MEETING in the big Hall, 6, Queen Square, when Mr. G. E. Wright will deliver an Address on "Spiritualism: Some Suggestions for Future Progress."

FRIDAY, JUNE 17th, at 3 p.m.

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At the Friday meetings, tea and biscuits are provided at 3.30 p.m. at a moderate charge.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Beyond the night no spectre hides,
No thing of pain or terror hides,
So fair it is, uplifted far
Above the mists as some bright star—
That land of loveliness and light
Beyond the Night.

The "Church Times" of the 27th ult., in an article, "Dealers in Magic and Spells," tells us, after some remarks on thrills and prehistoric men, that—

Spiritualists and other merchants trading in psychic things have no wish to terrify. Their prosperity depends very much on the extent to which they can subdue the consciences of their clients.

We have pilloried the slander. What shall we say of it? What do the multitudes of decent, law-abiding folk, men and women of all classes of society, some of them brilliant minds serving their day and generation well, yet upholding the scientific truth of a life after death—what do they think of this contemptible and contemptuous allusion? It is perhaps needless to comment upon it. The early Christians were accused of many worse crimes than "subduing the consciences of their clients" (whatever that may mean). So perhaps we should be thankful that the "Church Times" makes no worse indictment. We number amongst our readers and friends many men and women of distinction in Science, Art and Literature, clergymen, medical men and lawyers. To talk of these people as "merchants trading in psychic things" is to show a vacuity of mind that should never be allowed to betray itself in print. But perhaps it is sufficient to gibbet this piece of ecclesiastical boorishness and leave it at that.

Writing to us on the subject of supernormal music, Mrs. L. C. Gilmour, of Brockville, Canada, relates the story of a dying man for whom his family sent to obtain the services of the parish priest. The priest was very ill, but with true heroism rose from his bed to perform the last rites at the bedside of his parishioner. After so doing the priest collapsed and was put into a bed in the house, expiring shortly afterwards. During his passing the house was filled with music, the effect being so powerful that a Protestant inmate

of the place was induced to join the Roman communion." Our correspondent is not a member of the Roman Church, and indeed does not believe in it, so her testimony is quite impartial, and of course the theological element does not really come in. To us the story—if it is true, and our correspondent gives the name of her authority—is eloquent of the appreciation of the spiritual world for a good man, to whatever religious community he might belong. Our correspondent adds that beautiful music was heard by the watchers at the bedside of a near relative of her own, and tells also of a haunted house in which mysterious music was frequently heard. No one could ever locate the source. It recalls the mysterious music heard in the strange house described in "John Herring," by the Rev. S. Baring Gould.

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Several correspondents of late have raised the question of "thought forces" in connection with psychic photography, and we find some of them doubtful how far the "thought form" theory can be employed in explaining photographic results. Of course there is a problem as to the degree in which the thought of incarnate human beings is concerned in the results, but on the other hand the facts in psychic photography amply prove the activity of discarnate agencies. As to the general question it recalls the early stages of the telepathy theory which was indiscriminately employed to explain all cases of psychic communication. It had not dawned on the minds of the theorists that, to take only one aspect of the matter, there might be telepathy from the "dead" as well as from the living. And so it has proved, as the late Professor Hyslop has shown in his books. In psychic photography, likewise, we find ample justification for believing that "thought" is really the process employed in all cases; that, in short, the term "spirits" applies both to people in the flesh and those who have passed out of its limitations. The difference in the powers shown by each is only a matter of degree. Our "thought photography," deliberately induced in photographic experiments, falls short in effectiveness compared with the thought photography as conducted from the spirit side.

"PRIVATE DOWDING."

A FRESH SERIES OF MESSAGES.

We hope to publish next week the first instalment of a continuation of the messages from Private Dowding, received by W. T. P.

In this series the communicator gives, under the title "Private Dowding Returns," a further account of his experiences, forming a striking sequel to the book, "Private Dowding," which excited so much interest when it first appeared.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

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THE OBJECTIVITY AND REALITY OF SPIRIT MANIFESTATION.

By THE REV. CHARLES L. TWEEDALE (Vicar of Weston, Otley).

That materialists should engage in trying to convince the world, like the Sadducees of old, that "there is neither angel nor spirit," and endeavour, as Sir Conan Doyle has wittily put it, "to assert their right to eternal putridity," is not surprising; it is the sort of thing we expect from them; but it is matter for astonishment that among those who profess a belief in spirit existence and human survival, and who have a knowledge of psychic manifestations, there are to be found some who take up the position, and inculcate the idea, that the varied manifestations of spirit personality are non-objective, and that we neither see the actual spirit as an apparition, nor perceive it clairvoyantly, nor touch it in materialisation, nor record its objective appearance by photography, nor hear it talking clairaudiently or in the direct voice. To take up this attitude is not only to ignore the facts observed during the past fifty years, but is also to make the whole subject of spirit existence and manifestation so desperately unreal as to deprive it of all interest for most people. These writers speak of the spiritual body as though the same were an idea or a thought. In fact, they perpetuate the old blunder of the dictionaries, looking upon the spirit body as an "immaterial entity." It is not an immaterial entity. It is as definitely material as the mortal body, but composed of finer and less ponderable material.

It is mere absurdity to say when this finer and more ethereal body makes itself evident in various ways to our grosser material senses by using the grosser matter in our environment, that the spirit is not really present with us at all. As well might one say that the spirit of a man who is incarnate in the mortal body, whose voice we hear and whose grasp we feel, is not really there, but is only manifesting to us through matter, and that we never can and never do see the real man.

The answer to this sort of nonsense is that for all practical purposes of work and social intercourse we do see him. In exactly the same way, when a spirit materialises, talks and walks with the observers, and shows the evidences of identity, we practically do see and hear the spirit personality, and that spirit is truly and objectively present to us, and it is absurd to say otherwise. It will be interesting and instructive to survey the various theories advanced against the objectivity, personality, and identity of spirit manifestations.

MATERIALISATION.

Recently, attempts have been made to show that there is nothing spiritual in the phenomena of materialisation, and that these phenomena have nothing whatsoever to do with any discarnate or ex-carnate spirit, but are all due to the moulding of the plasma or externalised substance by the conscious or unconscious thought of the psychic, that, in a few words, they are materialisation thought forms produced by the action of the mind of the psychic. This theory is termed the ideoplastic theory, and is advanced by certain materialists in the hope of disproving the spiritual. Chief among these is Baron von Schrenck-Notzing, whose remarkable work on Materialisations, containing, as it does, considerable evidence for the action of discarnate entities and in support of human survival, is marred all through by the author's perverse attempts to force the ideoplastic theory to the destruction of the spiritual. It is simply laughable to observe how desperately anxious he is to explain away the inconvenient experiences bearing on human survival and the action of the discarnate, though one must give him the credit of honestly testifying to facts which smash the ideoplastic theory as an explanation of the phenomena. The observation of complete and fully materialised forms of the departed, capable of walking and talking with the observer, and showing full evidences of identity and personality, and of whom the psychic had never heard and could have no knowledge, the said forms sometimes giving forecasts of future events afterwards accurately fulfilled, and of which full and complete phenomena Schrenck-Notzing's book records no experience, blows to atoms the ideoplastic theory as a complete explanation of materialisation, and establishes the spiritual one. The fault and failing of the materialistically-minded men who advance this and similar theories is that they do not take a sufficiently wide view, they do not survey the whole field, but concentrate on one portion of it, and are unwilling to receive or admit anything which does



THE REV. C. I. TWEEDALE,
Vicar of Weston, Yorks.

not accord with their own preconceptions. The ideoplastic theory concedes the point that the mind or spirit of a person can and does control the emission and form of the plasma. Those who deny the spiritual and human survival say that this is due to the action of the mind of the psychic, and not due to the action of controlling discarnate or ex-carnate spirit personalities; but those who have made a deeper study of the facts and taken a wider survey know that this statement only goes part of the way, and is only half the truth, and is not the explanation of the more important phenomena observed, though it may give a clue to the process of spirit control over the plasma, and as referred to the action of the psychic mind or spirit, may explain some of the observed facts, but even when pushed to its limit it merely reveals a detail of the process, and shows that human spirit, when incarnate, has already something of the power over the plasma possessed in greater degree by discarnate or ex-carnate spirits, which, as every man in the mortal body is a spirit here and now, is exactly what we should expect to find.

That very many materialisations represent the objective presence of discarnate spirit personalities, absolutely other than and distinct from, the personality of the psychic, has been proved to the hilt during the past fifty years.

PSYCHIC PHOTOGRAPHY.

Just as it has become the vogue among certain writers to deny the objective presence of the spirit in materialisation, so there are to be found those who say that all photographs of spirit personalities are non-objective. These persons commit the same error as those mentioned under "Materialisation." They do not take account of the whole field, and of all the facts, and seem to forget that the discarnate spirit operators are no more confined to one process or method than are mortals (incarnate spirits).

The recent discovery that some of the spirit photographs which are obtained in the camera when no "extra" is visible to the naked eye, together with some of those obtained without the lens in a sealed packet of plates, are produced by means of a psychic transparency supernaturally materialised in the camera, dark slide, or sealed packet, and the interesting experiments of Commander Darget, and of Mons. Dardenne, which appear to show that strong concentration of thought, accompanied by personal contact, can produce images on a photographic plate, have caused them to jump to the conclusion that all psychic photos are produced by these means, and that none is an actual photograph of an objectively present spirit personality. This conclusion is erroneous, and careful consideration of the facts shows conclusively that just as mortals can employ different methods of producing a portrait or picture, so likewise can the discarnate or ex-carnate spirit people, and that transparencies and thought impressions are instances of such varied methods which by no means exclude other methods, any more than the photographing of a painting or statue of a man would exclude the possibility of photographing him direct. The psychic transparency theory and the experiments of Darget, Dardenne, Dr. Kotik and Dr. Wilson, while revealing details of the methods by which the psychic results are brought about by psychic or spiritual powers, merely show that the human spirit when incarnate possesses something of those powers which it can more fully exercise when discarnate, or which are possessed by ex-carnate spirits, exactly as telepathy between incarnate spirits (mortals) prepares us to understand telepathy between a discarnate, or ex-carnate, spirit and an incarnate spirit, and the receipt from the spirit world of a mental image, message, or train of ideas—the communication being in each case between one spirit and another and by psychic or spiritual processes.

To deal more particularly with the statements of those who maintain that all psychic photographs are thought pictures, or ideographs, produced by the action of the mind of either the psychic or the sitter, this theory is effectually disposed of by the well-known fact that very many of these psychic pictures are representations of deceased persons, and give details, entirely unknown to either the psychic or the sitter and beyond the possibility of their knowledge. This is backed by the equally well known fact that very often sitters concentrate their minds on certain deceased friends

and relations, hoping to get their pictures, and do not get them, but often get recognised faces and forms of other deceased persons, of whom they were not thinking, while at other times they get faces entirely unknown to them, but which are subsequently recognised by others. Personally, I have tested the matter many times by taking locks of hair and articles belonging to deceased persons, and concentrating my thought upon them intently before and during the taking of the photo. In every case I failed to get the picture of the persons I wanted, but I did get pictures of deceased persons I had not had in mind for a long time, and of whom I was not thinking. I have also got unrecognised pictures of persons entirely strange to me.

Another point to be considered is the fact that many of the psychic figures or "extras" appear upon the plate in a definitely purposeful position or attitude relative to the sitter, often singling out one sitter from a group, or leaning over, or in contact with, a particular person. Sometimes the "extra" is shown with its arms around the sitter's neck or with a hand upon the sitter's shoulder, and the position on the plate or the attitude shown is purposeful and evidently designed. Now I have no hesitation in saying that not one in a hundred sitters, with whom these results have been obtained, has ever tried to picture the plate in the camera in his mind. There is no personal contact with the plate and the fact that the image of the sitter on the plate is both upside down and reversed in the camera, and is also invisible to the sitter, would make it well nigh impossible for the average sitter to convey the impression by thought to a particular area or position on the plate even if he had the ability to do so. I have no hesitation in saying that the vast majority of those sitters who have obtained the evidential results to which I now refer have never even thought of attempting such a thing, but the fact that scores of pictures show these evidential positions and attitudes relative to the sitters, and often to one sitter out of a group, is undeniable, and points strongly to the action of an intelligence wholly independent of and external to the sitter.

These experiences show conclusively that "thought projection" from the incarnate, even if it be conclusively established, is not the explanation of psychic photography in general.

As far as it goes it may serve as a clue to, and to illustrate, one of the processes employed by the spirit people—roughly analogous to the telegraphing of a picture by means of a Selenium screen apparatus—and it may account for some of the results, but obviously it is totally inadequate to explain the greater part, or the more important of the observed facts.

There are undoubtedly cases of spirit photographs in which the spirit or its equivalent manifestation (*vide ante*) is objectively present, which are not produced by the intervention or use of a psychic transparency, and are not the result of thought transference or thought photography from the incarnate. These may be particularised as follows:—

1. Photos of full form materialisations.
2. Those photographs which are obtained in the camera, and at the same time are verified as objective by the external clairvoyance test.
3. Those photographs which show the spirit form with its arms round the neck of the sitter.

Even in those cases where the transparency is employed, and in which the image is not external to the camera, the problem of external objectivity and personality looms up behind in many of them, for they are evidently the work of an intelligence other than and apart from the psychic or sitter, and there can be no intelligence apart from personality and objectivity.

(To be continued.)

When fear creeps in at the front, honesty steals out at the back.—TENNYSON'S "Becket."

DR. ELLIS POWELL'S ACTIVITIES.—In the Town Hall, Portsmouth, on Monday evening, May 30th, under the auspices of the Portsmouth Temple of Spiritualism, and with Sir A. Conan Doyle as chairman, Dr. Ellis T. Powell lectured on "Messages from the Other Side: The Story of Remarkable Personal Experiences." Next day, at the usual weekly luncheon of the Portsmouth Rotary Club, Dr. Powell spoke on "Bureaucracy and Business." On the evening of Thursday, the 2nd inst., at the British American Club, at Oxford, he gave an informal chat on the "Economic Ideals of Canada," incidentally elucidating the psychic aspect of the Kingship. Mr. Edw. S. Mason, of Lincoln College, one of the Rhodes scholars, occupied the chair. Finally, Dr. Powell, with the Vicar of Stratford (the Rev. J. Merrin) in the chair, spoke last Sunday at the weekly meeting of the Men's Institute connected with the Parish Church, Stratford, E., on "Does Spiritualism Support the Christian Belief?" The room was filled with a warmly appreciative audience, which obviously included Churchmen, Spiritualists, and Churchman-Spiritualists as well. On the previous Sunday the same platform had been occupied by Lord Haldane, and next Sunday the speaker will be Mrs. St. Clair Stobart.

AUTOMATIC WRITING AND THE SUBCONSCIOUS MIND.

ADDRESS BY MR. ERNEST HUNT.

Mr. H. Ernest Hunt, at a meeting of the members of the L.S.A. on June 1st, delivered an address on "Some Considerations in Automatic Writing." Mr. H. W. ENGELM. in introducing the speaker, said they were always glad to listen to Mr. Hunt because he was so sane a thinker. In automatic writing there was a difficulty in separating the wheat from the chaff. Those on the spirit side must be eternally worried in their efforts to get through some of the great truths they wished to impart, and often be absolutely appalled when they saw what we made of them.

Mr. HUNT said that he was glad to address his hearers on a subject of such wide and general interest. He would begin with a point regarding the psychological processes involved. Their minds were dual in character, conscious and subconscious, and the faculties of these two were entirely distinct. The conscious mind was related to activity and the subconscious mind to passivity. When they stilled the action of the conscious mind the subconscious began to come into action. The conscious mind was active and acquisitive and turned what it had acquired into habits, transferring them to the subconscious which took charge of them without effort on our part. It was only as we could transfer things to the subconscious that we were able to carry on the business of life. The speaker illustrated this by the example of a child's first lisping the words "dada" and "mamma," which were then easily and effortlessly transferred to the subconscious. In this way we worked up to the automatic. With regard to the particular matter they were going to deal with—automatic writing—he would divide his remarks into two main sections, first treating of the manner and the second of the matter of automatic writing. The faculty was very common; many people had it. It was through automatic writing that he first came into touch with Spiritualism. Many years ago at a children's party he watched some of the children using a planchette. To his surprise he found that the writing which came was phrased in adult language, and very bad language. He was led from this to experiment for himself with the planchette. At that time he had read no Spiritualistic books and knew nothing of the subject. From the planchette he came finally to automatic writing with a pencil, and obtained astonishing results. He seemed to get in touch with a wide range of personalities. The script was often written backwards, and then, at a mental request, it would change to normal forward writing. Sometimes it was written backward and upside down at the same time. Mr. Hunt gave particulars of messages received, some correct and some not. After he had read the communications that came through Stainton Moses, which had affixed to them the sign of the cross, his own communications always bore that sign. This was very interesting and significant. Those who were acquainted with the literature of automatic writing were aware of its extraordinary range. Much of it was very fine and much worthless.

A point to be considered was that almost of necessity these scripts were coloured by the minds through which they came, whatever their origin might be. The source of the messages was the crux of the whole question. Whence did they emanate? First he would like to deal with the question of their subconscious origin. Hypnotism showed them that the subconscious mind reasoned deductively, not inductively. If they gave it a specific point it would reason from that. Dr. Bernard Hollander suggested to a hypnotised person to tell what was done on a certain occasion at Richmond. A coherent story followed, but it was all a fabrication, because the subject had not been to Richmond at all. The central point having been given, the subconscious deduced all the details, for it had the power of unlimited fabrication and dramatisation. Many people received messages that were due to this faculty.

Then, as if to emphasise the complexity of the subject, Mr. Hunt related a case within his own experience, where the writing kept repeating "Go to Ham," with the result that the automatist who received the message went there and found his son in compromising circumstances. The youth was shipped abroad and recognised afterwards that he had been saved from a serious indiscretion. Here was a case where the writing was veridical. He thought it was due to one of the faculties of the subconscious mind that people were often told in these scripts that they were going to do very big things for the movement. This idea of ministering to self-importance was a subconscious faculty. They found many people in lunatic asylums who thought themselves kings and emperors. Another trait which in his opinion pointed to subconscious action was the high degree of circumlocution which marked such messages. They rarely got straightforward answers to questions. So he suggested that a large portion of automatic writing came through their subconscious mind, especially when sitting with expectation.

A commonly accepted theory about deceptive messages was that they were due to lying spirits, but when they realised that the subconscious was capable of unlimited fabrication he was sure that a great deal that was attributed to lying spirits could be explained by that source.

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There was a significant passage in Ezekiel (xiii., 3), "Woe unto foolish prophets, that follow their own spirit, and see nothing!"

Then there was the question of suggestion. They knew that when a person went to a medium with the intention of finding fraud, that intention might bring about the fulfilment of the sitter's expectation. His thought, impinging on the sensitive mind of the medium, acted as a sort of suggestion which matured and produced the result anticipated. Telepathic impacts were sometimes obtained from persons at a distance. He mentioned, in this connection, the interesting fact that members of the Wimbledon Society testified to having seen him at a séance, although he knew nothing about it. So he thought that automatic writing was in some instances due to telepathic impacts from the living.

Then there were genuine communications from spirits. These were established beyond debate; it was simply a question of the means. Spiritualists ought to be continually in touch with the spirit world. It all depended on their development. The vibrations were always there and were only limited by our power to feel them. Spiritual things were spiritually discerned.

He considered that there were thus four sources to which he would attribute automatic scripts, but the true and the false merged into one another; one could not lay down any hard and fast line between them.

Automatic writing generally meant the stilling of the work of the conscious mind and putting it out of gear. When this occurred the subconscious emerged, and this was an abnormal process. Where the two were working together we were on the high road to genius. When they got the consciousness out of gear and the subconsciousness going off on its own account they had dissociation of the two minds, and permanent dissociation meant that the person had lost his mental balance. He warned people against the daily practice of dissociation. The effects were psychologically bad. This was one of the dangers in automatic writing. He objected to everything that induced negativity. They needed the positive attitude of mind. To that extent he was an enemy to automatic writing. He was also opposed to control, at least for the average person. He thought they would be better occupied in developing themselves. Where they had self-control, sensitiveness, and development together, they got what he called co-operative mediumship, and that was infinitely higher than any mediumship of control. It was one that we could have with profit in our daily lives.

In the ordinary way, for one person to control another was immoral, unless it was done for the benefit of others. To ask spirits for everything was to sap natural judgment and natural forces. If they co-operated with us and inspired and uplifted us, then that was a different matter. He knew there was a large body in the movement working for the mediumship of co-operation. That was what they should work for. (Applause.) In proportion as we spiritualised ourselves, which was the essence and object of our life experience, we began to enter upon our eternal heritage now in this temporary sphere. (Applause.)

After a lively discussion the meeting closed with a hearty vote of thanks to Mr. Hunt for his thoughtful address.

POSITIVE—PASSIVE—NEGATIVE.

SOME REFLECTIONS ON "AUTOMATIC WRITING."

Mr. Ernest Hunt's address on automatic writing, of which a summary is given above, was not only graphic in treatment, but marshalled all the important points of a complicated subject with admirable clearness. It was especially valuable by reason of the attention given to the psychological side of the question—a side very much neglected. This subject cannot be properly dealt with by rule-of-thumb methods.

My own experience long since led me to the conclusion that a vast amount of the eccentric stuff in "automatic writing," misleading and sometimes offensive, was merely the fabrications of the mind of the automatist released from conscious control. There was no question of spirits, tricky or otherwise, in the business. The cartloads of rubbishy stuff thus produced and brought under my attention, become after a time absolutely nauseating, and the fond desire of some of the producers that the rigmarole should be published was a pathetic example of that utter lack of the critical faculty which has been responsible for much of the obloquy attaching to Spiritualism.

THE GRAIN AMONGST THE CHAFF.

I should long since have got thoroughly "fed up" with automatic writing, but for the dazzling exceptions—real and true communications, sanely and sometimes finely expressed and bearing the hall-mark of genuine spirit utterances. There was radium in the pitch-blende. It only needed discrimination. Sometimes it would take the form of messages not only authentic but infinitely helpful, giving facts unknown to the automatist who was occasionally directed to the help of persons in trouble or himself received wise counsel showing clear traces of spiritual guardianship.

We have learned enough to know that control and direction from intelligent agencies "on the other side" usually involve the hypnotic element, and that throws a flood of light on the question. Between the spawnings of the self-hypnotised mind drifting along aimlessly and producing what in some cases is pure essence of Bedlam, and that same and orderly direction of affairs where there is intelligent co-operation between operator and subject there is a world of difference.

It is as with every other subject—some have the gift and produce good work, others are mere bunglers who have mistaken their vocation. This subject of automatic writing is too serious to be trifled with. It should only be undertaken by those who have a clear, insistent call, and who are not lacking in powers of self-direction and self-criticism.

Mr. Hunt spoke strongly on the question of being "positive," and if he tended to over-emphasise the point, it was doubtless necessary as a countervailing force against excessive negativeness. But to be negative is not the same as being passive, for that is an attitude rather than a constitution of mind. And it belongs more to the positive than the negative types. For negative minds can seldom be quiet; they are incessantly disturbed by the influences which play upon them from without, "blown about by every wind of doctrine," and driven to and fro like ships without a rudder. Everyone knows that a strong mind is more easily hypnotised than a weak one. That is because the strong mind is gifted with the power of will, and it seems to me that it is *will* that needs cultivation, so that the mind may be positive, passive, or negative at pleasure as the circumstances may require. That is the road to self-mastery, the main purpose of the education of earth.

D. G.

THE RATIONALISM OF MR. CLODD.

SOME COMMENTS BY A JOURNALIST.

[These are the impartial views of a well-known writer who, while not accepting Spiritualism, is by no means cordially disposed towards Mr. Clodd's philosophy.]

Mr. Edward Clodd, the famous rationalist, has been talking about Occultism. He is quite sure that it is all nonsense, lock, stock, and barrel: palmistry, telepathy, dowsing, or water divining; everything. It is a very tempting position, this of Mr. Clodd's. But I think it was a pity that the lecturer gave his reasons for disbelieving in these magic arts and faculties.

For example, in speaking of telepathy, Mr. Clodd said that experiences of thought-transference had been recorded, "but experiences could not be put into a crucible or under a microscope." But, surely, there are all sorts of experiences which we cannot help believing. A man is frightened to death, he is overjoyed, he is exalted, he is despairing. These are experiences. They cannot be put into a crucible or under a microscope. Will Mr. Clodd say that, therefore they are all stuff and nonsense? The argument is rather rationalist than rational.

And then, again, Mr. Clodd asks why Generals did not make use of telepathy during the war, if there be such a thing as telepathy at all. This will never do. Supposing a man were to say: "You tell me there is a thing called poetry, that it is very beautiful, and that Sir Walter Scott and Lord Byron and Tom Moore and Lord Tennyson made a great deal of money by it. If so, why are there any poor people? Why don't they all write poetry and make a great deal of money by it?" Or: "If there is such a thing as golf, if it isn't mere chance and coincidence in which a hard ball and a small hole are concerned; how is it that Tolley didn't play golf to any purpose the other day?" Really, Mr. Clodd, this is not scientific reasoning. If there be such a thing as thought-transference it is, doubtless, a rare faculty, not within the control of those who occasionally exercise it: it is even rarer and less within control than first-rate poetry or first-rate golf.

As to palmistry, the alleged art of divining by the lines in the hand, our rationalist says that these lines are produced by the action of the muscles. Likely enough, but how does that fact, if it be a fact, disprove the validity of the palmist's art? You may say that a telegram is produced by a man in a Post Office making marks with a pencil on thin paper, and what then? These lines of the hand are, admittedly, distinctive and peculiar; so much so that men have swung for the lines on their finger-tips. A certain action of the muscles produces certain lines; but what produces that particular and peculiar action of the muscles? We merely postpone the puzzle; we do not solve it.

Are these the best arguments that rationalism can bring against occultism? If so, it seems to me that we steady-going people who try to use our common-sense instead of meddling with the dubious and more than dubious arts of the diviner had better shut our ears when Mr. Clodd speaks—or we shall end by becoming firm believers in magic. I hope I shall never be seen scrabbling with my umbrella in the dust of Fleet-street, casting the geomantic points and erecting the figure of the twelve Houses of the Heavens—to decide whether I shall take an omnibus or go by the Underground.

ARTHUR MACHEN.

HOW PROMISES ARE KEPT IN BOTH WORLDS.

By F. E. LEANING.

(Continued from page 362.)

When psychic science came to its birth in the course of last century, it was natural that the purely personal objects of the older compact-makers should give way to wider aims and more definitely experimental methods. The increase of mediumship led to abuses, and the question of identity rose into much greater importance. As we know, it exercised the minds of Stainton Moses and of W. T. Stead, who severally took great pains to devise methods of reaching certainty. The former has given us the result of his sifting and testing of data in "Spirit Identity," but there were no compact cases among them. Long, slow, and of indefinite fulfilment as such must be, Stead nevertheless felt that it would be more conclusive, and hit upon the idea of agreeing on a sign to be produced through a medium by whichever of the two first passed on. The unexpectedly sudden death of the lady brought this about satisfactorily, through the mediumship of Miss Rowan Vincent, in spite of the fact that a number of other clairvoyants had previously failed, and that it was her own first attempt at writing automatically. The full account may be read in Miss E. K. Bates' "Seen and Unseen" (ch. xi.), and further particulars are given in the Preface to Stead's "After Death," pp. xx-xxiv.

SEALED ENVELOPES.

A test that made a stronger appeal to F. W. H. Myers, however, was that of the writing of a letter, the contents of which should be known to no one, and the divulgence of which, therefore, would be a final and combined proof of the survival and the identity of the writer. Just such a test letter had been successfully made use of in the interesting case which Myers relates in his "Human Personality" as that of "Cousin Benja" (Vol. II., p. 183). Here a letter had been written and an object concealed, and both were correctly made known after death. As it is of the essence of real proof that wherever cause and effect are concerned, the one will produce the other as often as required, this seemed an excellent opportunity for its application, and Myers accordingly wrote his sealed letter, and recommended the wide adoption of such a practice. As is well known, it was a complete failure, the most unfortunate part about it being that as the causes which vitiate this test were not nearly so well understood as the mere fact of its being a failure, the impression was produced that an actual disproof of survival had taken place. Some have even based their total rejection of all evidence on this single negative instance.

We know now that there is no finality about it. The possibilities of natural clairvoyance could be used to invalidate any such test, but as in this case the letter was kept in the rooms of the S.P.R., and not submitted to contact or close proximity, which is the usual condition of exercising this kind of clairvoyance, it can be put on one side. Failure of conscious memory is also a cause which is not unknown in the discarnate condition, in spite of the remarkable way in which minutiae are often recalled to the minds of the living. The intricacies of mediumship form a field of complexity which was less explored twenty years ago than now; but in addition to all this, a striking proof was obtained a few years later of the part which telepathy plays in destroying the "sealed envelope" test. Another member of the S.P.R., Mr. Piddington, also prepared a secret letter, and deposited it with all due precautions, only to discover that it was made the subject of an elaborate cross-correspondence among some half-dozen automatists during his life-time and without his knowledge. Whether we look upon this as a signal instance of telepathy at an almost inconceivable stretch, or as—what it claimed to be—a well-organised lesson from the S.P.R. group in the Unseen, it showed conclusively that no proof of anyone's identity as a communicator could be established in this way. Since then sealed letter tests have been heard less of, for since the contents of any man's mind are not the absolutely enclosed preserve that they were supposed to be, but are consciously or unconsciously shared by those who are in rapport with him, there are no final secrets anywhere.

THE WILL AND THE DEED.

An interesting group of instances, which may be called first-cousin to those of compacts, is related by the common principle of response to an obligation, or the carrying out

of an intention, which is frustrated by physical death. A favourite story of the kind is that of the Lieutenant who promised to deliver a letter at a house in Portsmouth, and was accidentally drowned with it on him, but who contrived to turn up, dripping, on the following morning, and keep his word. It is to be regretted that under the pressure of persistent enquiry this pathetic piece of heroism could never be established as having actually happened; but this has been the fate of one or two other widely quoted psychic stories.

But genuine examples of this engagement-keeping kind do exist. One of these, quoted by LIGHT from local papers at the time, and afterwards fully corroborated and embodied in the S.P.R. "Proceedings" (Vol. VIII., p. 214), is that of Mr. Edwin Russell, the very conscientious member of a choir, who was seen at the house of the choir-master, music-roll in hand, about three hours after his death from apoplexy. It was in the middle of the afternoon, and the visitor was so close that his host had already stretched out his hand in the usual way, when the figure became invisible. Mr. Reeves, the percipient, received such a shock that he was found sitting on the stairs in his shirt-sleeves, "showing signs of great fright and confusion," and was sick for days afterwards.

As regards such violent effects on the living, Beziel (see De Boismont's "Hallucinations," p. 293) repeatedly fainted away, and in the intervals his mind became "more disordered than it had been before," because, he said in reply to questions, "I have seen that which I thought I should never see." The persistent efforts of his drowned friend in appearing to him caused him to get his head fixed in the rungs of the ladder he was on, and to make him suspected of not being sober. But the effect of seeing the compact-keeper is sometimes in the sharpest possible contrast to this. When Lord Lyttelton, just after dying at Pit Place, Epsom, drew the curtains and looked in on Peter Andrews, he was greeted with a flying slipper and the remark, "Oh, are you there, you dog!" Under similar circumstances a young officer named Creigh, supposing that his friend Lieut. Liston was in his bedroom for the purpose of a practical joke, merely swore at him, and told him to be off. But Liston, with 220 others, had gone down in a transport, lost between Bermuda and Halifax.

Both of these were pact-keepers proper, but there is a story of an English officer in Canada who had made an engagement for a dance with a lady whom he admired, and who had bestowed on him a rose, as the winner of a race on the previous day. As she stood in the ball-room, complaining of his non-appearance, he entered, looked steadily and silently at her, and passed on, but neither she nor the gentlemen with her could find any further trace of him. On the following morning his body was found in the river, still wearing the rose, and the stopped watch showed the time of the tragedy to have been that of the vision.

THE UNPAID DEBT.

It is true that we can take nothing with us when we leave this world, but we have not quite done with money for all that. The moral values attaching to its use pursue us, and are binding still, nor should we be confused by worldly standards into thinking that a small sum can be despised and an estate be held worth respect, in the world of true values. Nothing that touches our moral obligations is trivial there. The principle is illustrated by the story, sometimes sneered at, but resting on good authority, of Mrs. Maloy and her debt to her grocer of three and tenpence. This poor woman was unable before her death to settle the matter—she was only a washerwoman. The neighbour whom she contrived to impress took her trouble to a Catholic priest recently come to the neighbourhood (probably because her own Presbyterian minister would not believe) and with some trouble he was able to verify the fact of the debt, though the grocer himself had to consult his books. The details of this case were given by Father McKay in a letter to the Countess of Shrewsbury, and were accepted by Dr. Binns, Dale Owen, and Myers, successively. It is significant that the knowledge was not in the possession of anyone living except the grocer, who had forgotten it, and it is difficult to see how any but one explanation is quite strong enough to bear all the weight that this case puts upon it. Lombroso also gives a case, taken from English sources, where the exact sum of a certain balance was

stated to persons ignorant of all the circumstances, and only able to corroborate through the information supplied. The last instance, taken from Miss Middleton, if it does not bring us to the payment of the uttermost farthing, brings us to the smallest sum yet met with in this connection. It is that of a boy who kept back the sixpence given him for the collection on the last Sunday of his life. Some weeks later, the house being let furnished to a stranger, she saw, but of course did not recognise, the child standing crying by the drawing-room table. The money was found in a china ornament on it, and on being put to its proper use, the little ghost was absolved. He had confessed his fault to his mother, but had not told her where the coin was. Here, again, was a fact unknown to anyone living; and the incident, therefore, apart from its moral significance, has a value as bearing on the evidence for survival, and not lending itself readily to any other explanation.

Instances in which the disincarnate come back to enforce claims on the living rather than to fulfil their own, will be dealt with in a succeeding article.

AN ANTIDOTE AGAINST WITCHCRAFT.

HOW SCIENCE CAN COUNTERACT SUPERSTITION.

Our friend Mr. B. M. Godsall sends us the following interesting cases of the effects of superstitious faith in malicious spells and black magic. As we read it we recalled the statement of an advanced spirit who, in reply to a question on the subject, said, "Magic" is simply the scientific application of psychological principles."

A MAORI VICTIM.

The other day, when re-reading "The Magic Staff," I was reminded by the account of A. J. Davis's successful treatment of a bewitched woman of a similar occurrence that came to my knowledge while living in New Zealand. A comparison of the two stories might perhaps be of general interest, and the tragical conclusion of the one serves to emphasize the spiritual insight displayed by Mr. Davis in the other.

Back in 1881, when in Auckland, N.Z., I was told by friends who had formerly lived in the interior of the island, of a sad experience they had once had when their Maori servant, a strong, healthy young woman, fell a victim to the native "tapu"—a mystic influence intensely real in those days, though it is now regarded by Maoris and "Pakehas" alike as a vain superstition.

According to my friends' story they noticed that their Maori servant, after returning from a week's holiday with her people at the native "pah," appeared listless and out of her usual good spirits. When questioned, she announced that she was "tapooed" and must die. She then related how one day she and another young woman had gone into the bush to pick berries, and at noon had made a fire on a big flat stone that lay conveniently under the shade of a tall rata, where they sat and drank their tea. In the evening, as they were recounting every little incident of the day—in the manner usual with the natives—they spoke of their having lighted a fire on the flat stone, whereupon the other woman cried out in horror, "The stone is tapu! It is the headstone of a chief!" And they wailed a "tangi" over the two who knew that they were doomed to die.

THE INFLUENCE OF "TAPU."

Here it might be well to explain that the Maoris have, or rather had, many degrees of tapu. Everything touched by a chief or priest became more or less infected, but the most powerful tapu of all was that which emanated from the head of a chief. So real in former days was this belief, that one has heard of a Maori chief, after entertainment at the house of a settler, dashing his cup to pieces on the floor, lest someone might happen to drink out of it!

Thus it will readily be seen that for simple "wahinas" to drink tea boiled on a stone that lay over the head of a chief could be nothing less than fatal. And so it proved. My friends, who were kind and sensible people, did everything they could think of to persuade the girl, of whom they were very fond, that her fears were groundless and absurd. They even sent her down to the coast, hoping that the sea air and the change of surroundings and the absence of her tribe would enable her to shake off the belief that was killing her. But it was all of no avail; in a short time she returned home to die.

In all the years that I have remembered this undoubtedly true story, never until reading "The Magic Staff," has it occurred to me that my friends might have saved the Maori girl if they had but understood the underlying cause that brought about her death.

BEWITCHED BY AN ENEMY.

Let us see how the wisdom of A. J. Davis solved a similar problem, and found the way to "minister to a mind diseased" by applying a true remedy that went to the root of the trouble. We read (page 490) that one day Mr. Davis was accosted by an elderly woman, poorly clad, who asked, "Be you a master of the Black Arts? 'Cause I'm a dyin' daily—dyin' by inches—'cause I've been bewitched by an enemy." It appeared that she had been subjected to a terrifying

curse, conveyed in an anonymous letter, which had so worked on her feelings that for six weeks she had barely been able to work or to eat, until she felt that her end was approaching.

Davis makes a shrewd diagnosis of the case, which I will quote in full because it applies with equal justice to the case of the Maori girl. We read: "Now, I had resolved to do this woman good. I appreciated her weakness of mind, her belief in witchcraft, and her total ignorance of the fact that she was merely psychologised by Fear. Logic, persuasion, philosophy, religion, none of them was the remedy; nothing but a psychological power more positively applied without explanation, would cure and save her. Of this I was morally certain."

He then proceeded to apply the "psychological power" by means of a little manipulation of the letter, crossing the face of it with his pencil, and breathing on it, and calling attention to the fact that it was now rendered innocuous. And he added some instructions as to diet couched in sufficiently enigmatical language, and concluded with the warning, "Remember, never tell a human being that I have given you these directions." A necessary proviso, this last, to protect her from counteracting influences—recalling Jesus' injunction "See that thou tell no man."

HOW THE CHARM WORKED.

The way in which the charm worked is told when, about a year later, the woman again met Mr. Davis, and whispered, "May the Lord reward you, sir. . . . What you told me to do was my cure. Oh, sir, I knowed you was master of the Black Arts!"

If my New Zealand friends had made use of "a psychological power, applied without explanation," in all probability the Maori girl would have been saved. It might have been necessary to employ a certain amount of jugglery and ceremonial hocus pocus, and perhaps to have suborned a native tohunga (priest) to take a part in the performance. For there are times when it seems necessary to use a lie to drive the opposite lie out of the human system.

Not but what tapu was a very real fact to the Maori, as long as his own faith invested it with substance and potency. In a progressive world it is to be expected that many things true for a primitive tribe will be untrue for a people more advanced. Just as with ourselves, the truths of yesterday cast their "tapus" over the unthinking multitude, while the advanced truths of to-day will hardly prevail until they have become the half-truths of to-morrow.

SPIRITUAL SCIENCE.

By A. L. BEGBIE.

One meets some active minds, working in science, business and society, who profess to be open-minded and demand to have the truths of spiritual science explained to them (in about thirty minutes); then they will decide if our truths are correct.

They fail to understand that each individual must gain his own proof of the truth of man's spiritual nature: and that it takes much study and time; for either man is a mere physical animal, whose life ends at death, or he is a spirit and his life continues after he has cast off his physical envelope: each individual must either study to know the purpose of his life or must rely on the opinion of some teacher and stake his future on this opinion being correct.

We now understand more of the immutable cosmic laws, as, for instance, those that rule chemistry, electricity, ether and spirit life; five hundred years ago these laws acted as immutably as they do now, but man was more ignorant, and had not harnessed these forces to make them work for him, as he now does with electricity, wireless telegraphy, etc. This surely is evidence that we should use our intelligence and every possible method that will teach us a little more of the system of cosmic law that rules our life, so that we can act more in accord with that law and thus get the best out of our present life and improve the conditions of our future.

Much has been taught about the nature of the spirit when in its physical shell, and also of its conditions after death, the result being that there are many religions, subdivided up into various sects, all having a certain amount of truth in them, which satisfies those who believe in their teachings.

The chief purpose of spiritual science is to show that each individual can obtain satisfactory evidence that life continues after death, and that when an individual is thus convinced his actions will prove him a better citizen, willing and anxious to aid his fellow men to progress towards "at-one-ment" with light, justice and truth, in short, towards the Deity, Who is the source of his spiritual being.

THE MAN AND THE DOG.—Man, said Maeterlinck, is the god of the dog. It is well observed. But we have never found that dogs fight over the respective merits of their various gods—they are not advanced enough to construct theologies—and their faithfulness to their human deities is a wonder and delight, as well as a moral lesson, to many of us.

"THE HIGHLANDS OF HEAVEN."

NOTES ON CERTAIN PROBLEMS RAISED BY THE VALE OWEN SCRIPT.

By F. BLIGH BOND.

ABSORPTION OF THE DIVINE ENERGY IN MATTER.

On pp. 48-49 of "The Highlands of Heaven" will be found a curious and noteworthy statement which seems to imply that the Divine Wisdom, radiating outwards into the Cosmos, becomes attenuated or diluted in its power progressively as it enters the more material spheres. It is not suggested that this energy is lost, and, of course, such an admission would be subversive. But that it is weakened in its direct operation is to be inferred. The script says it is "refracted." A reasonable interpretation of the problem would seem to be this: that the Divine energy is used in the transmutation of material or semi-material forces, and the rendering of these by slow degrees into harmonious co-operation with the great scheme of an ultimately perfect Universe. In this process of transmutation the radiant spiritual force is absorbed, and the strength of the materialised energies may for a time overwhelm the spirit, converting its pure vibrations to an enforced servitude to matter. This, for a while, may give a further vitality to the powers of opposition and produce a temporary spiritual defeat. The responsibility of Man for the care of the spiritual powers which are so freely bestowed upon him by the All-Father is, therefore, great indeed, and he will be called upon to render an account of all the spiritual force which he has engulfed and degraded. This teaching comes out clearly in the as yet unpublished portions of the script received through Mr. John Alleyne.

In both series of writings the doctrine of perfectibility through the gradual interpenetration of Spirit into the material spheres, and the consequent raising of the status of Man and all created things to an ever higher and more glorious platform of life, seems clear enough. This doctrine of the Involution of Spirit is the necessary counterpart of the now well-understood doctrine of Evolution. Evolution from the physical, through the purified media of the emotional and mental nature, can only be effected by the power of an indwelling and ever-active spiritual force, which force involves itself without ceasing in matter, and can express itself through the will and intelligence of Man.

RELATION OF THE SPHERES.

The Script always figures the more spiritual planes as elevated regions, the more earthly ones as lowlands, and the most unspiritual as abysses. All such imagery is chosen as being the only sort of symbol which is in any way adapted to human comprehension, or capable of conveying definite images to the human mind. It must always be unfair to criticise such writings without a constant recognition of this fact. The truth, however, is admitted that in a sense every sphere is but a different mode of realization, from the most dim and clouded to the most pure and transcendent, of an omnipresent manifestation of the One Life in its innumerable aspects. And Man is the witness of a process whereby the Creator is, by aeonial stages, reconciling all to Himself. So on p. 51 we find it stated that as we ascend into the higher spheres we find the things we have known as belonging to our own environment in the lower spheres beginning to assume other aspects. "They are transformed to the vision and transubstantiated to the sense of inward perception, and yet are related to those things which obtain in the sphere of Matter" (p. 52). "There is response between the spirit and the spirit's environment, and that response is so accurate and perpetual and sustained as to constitute a permanent state of life."

This responsiveness grows with the growth of the spirit's inward power, and so the range of perceptive faculty increases. As a result, it is said, for example, that the gamut of the colour-sensibility is so increased that altogether new colours are appreciated in addition to those we know here. This is readily conceivable, since we already know that the sensibility to colour varies already to a great extent in different individuals, and in some, one, or even two, of the primary sensations is missing. But Colour, like Music, is what it is only by virtue of ratio or proportion subsisting between its elements. The addition of new proportionals must so alter the fundamental aspect of colours now known to us, by establishing new relationships, that it would be true to say that these will themselves be transmuted. If we narrow down our scale of colour by wearing coloured glasses which cut off, say, all the red rays, the colours remaining cease after a short while to retain their familiar aspect, and take on a new one decreed by the relationship that remains, which is a simpler one. Our physical colour-scale is comprised within the limits of a proportional vibration of Three to Five, roughly an equivalent to the musical Sixth in the major scale.

The intimacy of relations, even of contact, between spheres far removed in their mode of manifestation, is well put in a passage on p. 86, where it is said that "The whole economy of the Creator through its manifold spheres of light is unified in action and correlated, so that no part is there, but it is influenced by all those other parts, and what you do on earth not only is registered in the heavens, but has effect on our minds and thoughts, and so on our lives." Hence it is impressed upon us that we have to be very careful of our thoughts and our doings in the world, since they are of import not only to those we see and touch around us here, but also to those around us unseen and untouched by us, but who see and touch us constantly and often.

Telepathy, the "wireless" of the human soul and intelligence, is now a well-established fact, and one admitted even by conservative thinkers in science as well as religious leaders. But though well established, its scope is not at all realised, nor has its recognition become habitual. Were it so, and were we able at this time to grasp in its fulness the scope and meaning of this great fact of nature, we should stand appalled at our awful responsibility for affecting the minds and thoughts of others by the dynamic activity of our own thoughts and emotions, and their radiant power not limited by space.

COLOURS OF THE GATES OF ZABDIEL'S CITY.

The gates and walls are described on page 77 as shining with four colours: these being silver, blue, red, and violet. Here we have a replica of the four symbolic colours of the Veil of the Tabernacle (Exod. xxvi., 31) namely, "blue, purple, scarlet, and fine linen." The hangings of the doors were similar.

LOVE AND ITS OPPOSITE.

On pp. 72 *et seq* the Script declares that it is the Love of God which energises through all that is: and its working is everywhere manifest. Without this constant influx of power no thing in the universe would stand, but would fall into decay and dissolution. The opposite of Love is Dissolution: because that comes of the cessation of the exertion to love.

This is, of course, profoundly true, and both psychical and physical science tend to affirm it. The more we probe the constitution of the atoms of matter, the more are we driven to the conviction of a motive force proceeding from the infinitesimal to the aggregate as the sole agent of manifestation. And physical forces are in their turn typical of the life-forces, and of those which are in the domain of will.

"Hatred," says the Script, "is also of the opposite, and yet not the essence of it: because hatred of one person is often a mistaken method of expressing love to another." It is, of course, a truism that the warmest hatreds and the most fiery indignation are often proportionate to the strength of love or personal interest subsisting between individuals. There is nothing of indifference about such sentiments. But a cold hatred is a denial of love, and with this the intention of the passage is obviously not concerned. Such a hatred partakes only of dissolution and is destructive merely.

The Script usefully points out that what is true of persons is also true of doctrines. Many express their devotion to one cause by their hatred of another. This is foolish and faulty, but not altogether of evil. Perhaps it may be regarded as a part of the struggle of man to define that which he conceives to be good and true; and the appearance of hatred implies fear of its opposite. But it is always a difficult matter to love the individual whilst hating his opinions, and to achieve the repudiation of error in a friend without any degree of alienation, or growth of indifference.

(To be continued.)

THE NATURE OF THE AURA.—G. F., a French correspondent, referring to a recent reference in *LIGHT* to the term "aura," writes: "In my opinion, it is not the Latin word for 'air.' The Latin for 'air' is *aër*, and it is most probable that aura is an abbreviation for *aureola*, which really means golden, of golden hue. *Aureola* and halo are of course synonymous." We thank our correspondent for a useful statement. But we were quite aware that *aër* is the usual Latin form for air. *Aura* applies more to air in motion, as in the case of a breeze, and was correctly used. Its possible relation to *aureolus* (golden) is an interesting speculation.

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5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

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A BRIGHTER ABODE.

KEEPING PACE WITH THE TIMES.

Rather more than three years ago the "L.S.A." and LIGHT were compelled to quit their old quarters at 110, St. Martin's-lane, the premises being wanted for a firm of Government bankers. We had not much time to look about us, for the house famine had begun. At one time it looked as though we should be left homeless, so difficult was it to secure any offices in a central position. But a curious chain of events—a positive romance in itself—which began long before we had any notion that our little home was to be broken up, led to our securing a temporary abode in three rooms, with a hall attached, at No. 6, Queen Square. But we had grown and were growing apace, and the accommodation was severely limited; in time the shackles became thoroughly irksome. We were all jostled together and the work had to be done in circumstances that were at times almost distracting. The tide of public life flowed through our little inlet continually and sometimes threatened to submerge us altogether.

We had many reasons to long for the establishment of the great house, worthily furnished and staffed, which we had long foreseen would be ultimately necessary to cope with the work. We are moving towards that ideal by gradual stages. The first stage was begun last week, and we now occupy a large portion of the house next door to our old offices. At last we have "elbow room," new furniture and fittings and all the latest conveniences of official life. We have even comfort, howbeit we never quite aspired to that—we were never Sybarites, but although we endured a "hugger-mugger" style of life, we did not like it.

And now here we are—with a comfortable library, an official room for small gatherings, editorial rooms, a room for the Book Department, a room for correspondence, store rooms, and much handsome furniture. Even the garden is "furnished"—with vines and fig-trees! We look out upon it and see an emblem of that region of life in which we are working—it is still very much in need of cultivation. To the particular fairy (who does not look at all like an elf) who played the greatest part in the change we can say with Prospero:—

"Ariel, thy task exactly is performed—
But there's more work!"

More work, indeed—oceans of it! Here is a world crying out for our message, and if a spiritual undertaking like this were carried on by the methods of politics or commerce we should command a whole Imperial Institute, with a small army of officials. But be sure that if we got to that stage the spiritual essence—the "bouquet and ichor of Eternity"—would have gone out of us, and somewhere a struggling handful of elect souls would be keeping the sacred fire alive elsewhere, in some obscure nook, for it is always a guarded flame.

Diogenes lived in a tub, and Daniel and his companions flourished better on pulse than on the King's

meats. But that was a very long time ago. New times demand new methods. The steam plough is not so picturesque as its ancient fore-runner, but it does vastly more work, and without it a hungry world could hardly be fed. We must keep pace with the times.

The people want Light in every sense. They want to know that they are companioned by the unseen hosts of the World Unseen, that there is a great cloud of witnesses of their sorrows and privations, and that there are many unseen helpers, who could help them better if they were only permitted. They want to know that there is a life beyond, and to have evidence of it. It is a natural demand, for how can we "prove all things" unless the means of proof are available? Only to the few is given the vision that convinces, only to the few are granted those spiritual intuitions that convey the knowledge that all is well.

We are on the verge of a new era; the old order is in the melting pot. The signs are all about us. How the world will make the perilous passage depends not entirely on Providence. It depends much on all the true men and women who, obeying the call to high service, come to the aid of the work. It will survive, come what may; but we desire that it shall do more, that it shall flourish apace under human care as something to be handed on to the new generation, to grow more and more and take its full part in the up-building of the Coming Race.

L.S.A. GARDEN PARTY.

We have been asked to call the attention of all members of the L.S.A. and their friends to this fixture, arranged for Saturday afternoon, July 2nd. The beautiful grounds of "Rosedene," the home of Dr. and Mrs. Ellis T. Powell, kindly lent by them for this occasion, will be the scene of the Fête now being organised. Tickets, the price of which is two shillings each, are now on sale. Those wishing to be present should make early application to the Secretary of the L.S.A., stating how many tickets they require. We understand that children, providing they are accompanied by parents or friends, are admitted free, and special arrangements are being made to give the youngsters a very happy time. We are informed that apart from the L.S.A. Orchestra, many amusements will be provided, including palmistry, the ancient game of Dog and Duck, competitions, raffles, and a display of conjuring by one of the greatest conjurers of the day. We hope to give particulars of other arrangements next week. Full directions are printed on every ticket, showing how to reach "Rosedene," Christchurch Avenue, which is a few minutes' walk from Kilburn and Brondesbury Station, Metropolitan Railway, Baker-street Line.

"TRAVELLER'S JOY."

"[There is sorrow, heartbreak, famine, ruin. But the great gay souls of humanity see beyond them and smile.]—
"Spiritualism: Its Ideas and Ideals."]

Who says the world is drear?

My feet spring lightly from the feathery grass,
I crush blue harebells as I gaily pass—
World, you are very dear!

Who says that grief is gall?

'Tis Love's own links that make all spirits kin,
The sinless clasp the tainted hand of sin—
Love hides behind it all!

Who says that death is pain?

Gaze at the sun when wrapped in evening's cloud,
As in the glory of a purple shroud—
So soon to rise again.

Who says that Life is grey?

First the green sprout, the blade, and then the ear,
God's golden garner growing year by year;
Harvest is on the way!

E. P. PRENTICE.

ERRATUM.—The letters after Dr. Scott Battams' name in the heading to his article in last week's LIGHT (p. 366) should be M.R.C.S., not F.R.C.S.

SELF DEVELOPMENT.—Mr. H. Ernest Hunt will deliver the first of a course of five lectures on this subject, of which he is so capable an exponent, on Thursday next, the 16th inst., at the Marylebone Music Studios, Room 2, 72-74, High Street, Marylebone.

FROM THE LIGHTHOUSE WINDOW.

Our new home at No. 5, Queen Square is gradually getting in order after a fierce onslaught by carpenters, painters, and electricians. On Friday of last week Mrs. Wallis's meeting was held in the drawing-room, constituting the first gathering in the new premises.

The "Daily Mail" notes that Sir Oliver Lodge's prediction that the recent magnetic storm would recur in a milder form in three weeks' time has been realised.

Sir A. Conan Doyle, in the extracts published in the "Weekly Dispatch" from his forthcoming book, "Wanderings of a Spiritualist," mentions that he is continually aware of direct spirit intervention in his own life. One instance given is the dreaming of the name of the ship which was to take him and his family to Australia. Rising in the middle of the night he wrote down the word "Naldera," though the actual name was "Naldera." Sir Arthur says: "I had never heard that such a ship existed, nor did I know that the name signified a ship until I visited the P. and O. office, when they told me that we should go by the Osterly, while I, seeing the 'Naldera' upon the list, thought, 'No, that will be our ship.' So it proved, through no action of our own, and thereby we were saved from quarantine and all manner of annoyance."

Sir Arthur adds this further instance, which occurred at his first photographic lecture at Adelaide, saying that never before had he experienced such direct visible intervention. He writes: "I had shown a slide the effect of which depends upon a single spirit face appearing amid a crowd of other faces. The slide was damp, and as photos under these circumstances always clear from the edges when placed in the lantern, the whole centre was so thickly fogged that I was compelled to admit that I could not myself see the spirit face. Suddenly, as I turned away, rather abashed by my failure, I heard cries of 'There it is!' and, looking up again I saw the single face shining out from the general darkness with so bright and vivid an effect that I never doubted for a moment that the operator was throwing a spot light upon it, my wife sharing my impression."

The next morning the operator, who was not a Spiritualist, came to him in great excitement to say that a palpable miracle had been wrought, for in his experience of thirty years he had never known a photo to dry from the centre as this one had done, instead of from the edges. He made several experiments to see if the result could be repeated, but failed to achieve the same effect. He had not, as Sir Arthur supposed, done anything to illumine the face in the centre of the slide.

Boston (U.S.A.) is said to be interested in the occult powers of Thelma Wells, the seven-year-old daughter of a barber. She has been investigated by Governor Cox, Harvard professors, and many others, according to the Boston correspondent of the Central News.

Blindfolded with her back to the wall, the little girl is said to read sentences and numbers rapidly as they are written, and to give all the well-known manifestations of mind readers and mediums. According to her father, he discovered her powers while writing a letter. The girl was in the room, and he heard her repeating the words he had just written. Words that she does not even know she can read as they are written.

The Vienna correspondent of the "Daily Chronicle" (June 4th) records some further particulars about Dr. Thoma and the detection of crime by the aid of a medium, already referred to by us (p. 333). From data furnished by one of Dr. Thoma's mediums, Fraulein Megalis, the police are investigating supposed clues to a recent crime committed in one of Austria's large industrial centres. An interesting statement is that a second medium was employed, and that she corroborated the information supplied by the first medium.

Dr. Ellis Powell, in the course of an article in the "National News," gives an admirable Book Test from his own experience. He had proposed visiting Glastonbury, but hesitated to go on account of the coal strike. In a reassuring message on this point from his daughter on the Other Side she had added, "Why not consult Tennyson, page 144?" He did so, and found no light on the problem. Dr. Powell says: "For some minutes I was perplexed. Then, looking up at the bookshelves again it struck me that near the 'Tennyson' was the 'Victorian Anthology,' into which the young lady might have dived in mistake for Tennyson. If she had found Tennyson poems there, she might have

thought it was entirely a Tennyson book. She would, of course, have searched in my library, because she would be in her own home surroundings. Then I took the volume down, opened it at page 144, and instantly found the clue in the last four lines on the page—

'I am going a long way
With these thou seest—if indeed I go—
(For all my mind is clouded with a doubt)
To the island-valley of Avilion.'

When it is added that Avilion is the ancient name for Glastonbury, the whole episode becomes quite clear. It is really a very pretty incident, of definite evidential value."

Dr. Powell, in speaking of the fact that in the intimacy of the family circle one is continually made aware of the nearness of our departed dear ones, remarks that in giving examples of this it is necessary to lift the veil that covers the sanctities of private life. He, however, considers it well worth while to do so if thereby a single soul is encouraged to seek these never-failing sources of consolation and hope. In the "Weekly Dispatch," Sir Arthur Conan Doyle strikes a true note in reference to this point, when he says, "It is hard to talk of such intimate matters, but they were not given to me for my private comfort alone, but for that of humanity."

A discussion on the investigation of psychic phenomena took place in the General Assembly of the Church of Scotland on the report of the Special Committee appointed at last Assembly to deal with the subject, and it was resolved by a majority that the Committee should continue their investigations.

Professor Kay (St. Andrew's), in the course of the discussion, said that for the last two or three generations the main quest of Western intellectual activity had been physical. The effect of that absorption and these achievements in the region of physical science had been rather to obliterate what the ancients meant by the word "soul." A great deal of the current interest in these curious and subtle matters was due to a rediscovery of the human soul. The monkey and the molecule were very interesting; but the soul of man was even more worthy of the attention of the Church and of mankind in general. Other people were being constrained by the noblest of motives to study these things. Although the Church might ignore investigations in geology, or, say, wireless telegraphy, this region was so cognate to the dominating interests of the Church that it would be inhospitable on their part to condemn all these things unheard, and refuse to hear any evidence about them.

In reply to a leading article in its columns the "Scotsman" publishes a letter from the Editor of LIGHT, in which he says: "As a newspaper man of over thirty years' experience of and in the subjects grouped variously under the head of 'Spiritualism,' I could say very much on the question by way of commentary on the views expressed in that article. But life is short, and I confine myself to two propositions: (1) Spiritualism is like everything else in this imperfect world, it has a good side and a bad one. It can be wisely used or foolishly abused. (2) Whether the good or the evil in it predominate, it is still a matter entirely within the province of the human mind to investigate fearlessly and impartially. Whether for religion or for science, 'there is no darkness but ignorance.'"

In the story of the "Mediumship of Horace Leaf" in the "Psychic Gazette," there is related an account of a seance with Miss Goligher at Dr. Crawford's house in Belfast. Mr. Leaf says: "Among other things we had seen a table levitated and held in the air for four minutes by my watch, and in a good light, when no human hands were near it. We had tried to depress the suspended table, without effect; then, when it turned itself over with its face on the floor, our united efforts had been unable to lift it off the ground." And Mr. McCabe would explain such levitations by the action of Miss Goligher's toe!

Mr. Leaf also furnishes an excellent example of "cross-references." Through Mrs. Annie Brittain, at Hanley, he received a message purporting to come from Mr. E. W. Wallis, a former Editor of LIGHT. Two days later at his home in London he received a letter from Admiral Osborne Moore, at Southsea, conveying a message for Mr. Leaf obtained there from Mr. Wallis, through the mediumship of Mrs. Harris. It was identical with that supplied by Mrs. Brittain. To an outsider that, as the French say, leads one furiously to think.

At the May Conference of the Yorkshire District Council of the Spiritualists' National Union, held at Bradford on May 29th, it was announced that there were 2,163 Spiritualists in the Yorkshire Union, on the basis of fees paid, and that the membership was increasing.

WHAT WAS CHRIST'S LANGUAGE!

ARAMAIC, GREEK, OR — ?

By MAJOR R. A. MARRIOTT, D.S.O.

I have for long been aware of the interesting fact that the sayings of Our Lord, which required interpretation in the Gospels as well as many other words in the Biblical records, are modern Egyptian Arabic pure and simple; and show in a startling manner the unchangeableness of the unchanging East. I have always felt that to ascribe this language to Aramaic or Syriac was only a confession of ignorance of its true source. Taking the New Testament first, our Lord, in healing the blind man, used the word *Ephphatha*, which if pronounced *Eftah* is the ordinary imperative of the verb-root *fatah* = "he opened." In the Arabic translation of the New Testament this is interpreted as *yinfithah*, i.e., "Let it be opened," but it is quite probable the simple imperative "open!" was used, since Syrians, for whom it was translated, do not use the Egyptian words for "open" and "shut," commonly employed in Egypt.

Talitha cumi. *Cumi* or *goomi* is the feminine form of the imperative *Goom* = "Get up!" *Cumi* is spelt not with a *c*, but with the *qaf*, which in Egypt (not in Cairo) has the sound of a hard *g*.

For *talitha* I do not know any modern form, but search into various dialects would probably reveal the existence of a similar word. Peoples in the East would be likely to use various synonyms for a maiden, where all women are regarded as under a veil.

Perhaps in the all-significant words of Christ when on the Cross, one is able to trace in the clearest manner the ancient tongue, brought by the Israelites from their sojourn in Egypt. *Eli* would be understood as "My God," but *Elahi* would be the modern form. *Lama*, why? is understood wherever Arabic is spoken. *Sabachtani* would be understood, if properly pronounced, as *sabagtani*, = "hast thou left me behind?" *Sabaq* is the verb-root of "to leave behind in a race" in Egyptian, and this word is used in the testament referred to, when "the

other disciple did outrun Peter." The same testament interprets it as *taraktani*, *tarak* being the modern word for "to forsake."

Aceldama: here the Arabic words *hâkel*, a "field" and *dam* "blood" are easily recognisable. *Hâkel* is used for "field" in Malta, but not ordinarily in Egyptian dialect.

Corban is the same word as used every day in Syria, recognisable in 'arabôn, the hard *c* (*qaf*) being omitted, and means "a pledge" or money deposited to bind an agreement.

The Old Testament provides many examples such as *Mizraim*. The modern Egyptians call themselves *Misraeen*. Perhaps the most surprising fact is to find the marginal word for "Bow the knee" (Gen. xli., 43) is *Abrech*, which is the same word as is habitually used for making camels kneel down, in Egypt.

A further instance appears in Daniel. The handwriting on the wall—how hard, I used to think it, to believe in that hand!—when read into modern Arabic would become *Mena! Mena! Tuql! Ef 'farsieen!* = "Take warning! Beware! It has been weighed! The Persians!" Probably Daniel alone of all the astrologers, would be able to read the language, which was the adopted tongue of his race.

Hebrew and Arabic have many points of resemblance, but it seems to me to be a permissible assumption as a base of enquiry to suppose that the Israelites brought the language of the subject race in Egypt with them into Palestine.

* Dr. Ellis T. Powell asks us to mention the fact that his article on page 345, in which he alluded to the probable use by our Lord of an Egyptian dialect of Arabic, was written after he had been shown the above communication from Major Marriott, and that he would have acknowledged the source of his information had he not been under the impression that the original was private. —EDITOR.

FATHER IGNATIUS: A RELIGIOUS MYSTIC.

A CHARACTER STUDY.

By W. GEORGE WHEELER.

Joseph Leicester Lyne—more popularly known as Father Ignatius—stands out among the remarkable personalities of modern life. One of the best loved and best hated of men, he lived in a period of great souls; round about that time were Gladstone and Bright, Beecher and Stopford Brooke; Burne-Jones and Irving; Browning and Tennyson; Farrar and Spurgeon; Darwin and Herbert Spencer—these and a hundred others—but for extremists in free-thought and religion none so remarkable as Bradlaugh and Ignatius.

Leicester Lyne possessed great oratorical gifts and a highly strung nervous temperament. His photograph in young manhood shows a face peculiarly psychic; mystic eyes, a high forehead, and classic features. His biography, written by the Baroness de Bertouch, was produced in his lifetime, and the facts or records verified by himself. It is a book of dreams and visions, miracles and wonders, extraordinary experiences and events. Eccentric, yet mentally sound, and possessed of a high degree of refinement, culture, and education, this man was a religious mystic. Through him were worked miracles; he was a healer of wounds; he cast out devils; his blessing or his curse counted for much. A Londoner by birth, he had yet Italian blood in his veins. This may account for the use he made of dramatic gesture in his oratory. A great actor said of him: "What hands. If we actors only had hands like that!"

He manifested the elocutionary art at an extremely early age. His play was preaching; he was a child orator. In later years Gladstone and Bradlaugh gave him a high place in this respect. In London, where the writer heard him, he was a striking personality, though comparatively a small man, and attracted the real crowds which, in childhood, he had playfully imagined. He had a great love of music, and often led the singing at his own services.

Lyne held many views in common with the Roman Catholics, yet he was not a Catholic. At the age of twenty-five he was known as Brother Ignatius, and established the revised order of Benedictines. He took life vows as superior of his own monastery; he and his followers established themselves at Norwich, living in poverty. His life hereafter was beset with danger; a plot was formed to burn him, his monastic

home was mobbed, but his courage, his humour, his wonderful personality proved his salvation.

Lyne recognised a mighty supernatural force within, yet beyond himself, and this force or personality compelled him to speak and act in an apparently supernatural manner. Here are two or three instances from the work of the Baroness de Bertouch:—

Lyne had been to a printer's warehouse respecting some literary work, and was returning. An inner voice stopped him, and commanded him to go back. He obeyed. At the warehouse he found a man in a sort of fit, and a number of men holding him down. Lyne approached and inquired; then, in the name of his Master Jesus Christ, commanded the evil spirit to depart from the man. The sufferer became quiet, was restored, and the fits to which he had been subject did not return.

On board a vessel Lyne was awakened from his sleep at midnight by an inner warning of danger. Rising from his bed he perceived, in the dim light, a gentlemanly Britisher who shared his cabin about to commit suicide with a razor. Lyne quietly approached, removed the razor from the man's hand, and placed therein a crucifix. He calmed the sufferer and got him to bed. This man had returned from India after a severe attack of sunstroke, and had since been subject to fits of mania. He afterwards said: "I owe my life to you, reverend Father."

Lyne was in his study, letter writing. An inner voice commanded him to go down instantly to the chapel. He obeyed, and found the chapel on fire. There was no help at hand, and the mystic voice bade him "go forward and make the sign of the cross." In blind obedience he passed into the midst of the flames, which sank and died out before him. He was unhurt.

The natural and the supernatural cannot be separated in human life. They are linked each to the other, and are in some way interwoven. Lyne was wonderfully used—he cultivated, consciously or unconsciously, the psychic within himself. This all may do in a more or less degree.

Lyne was a brave man. He had courage, energy, and wit; these, conjoined to his spirituality, made him fearless, causing him to laugh at danger and rise above circumstances. Among other illustrations of this quality, the Baroness gives the following:—

When he was lecturing to the merchant princes of the City of London, the thoroughfares were blocked by some sixty thousand people. After the discourse, Lyne was seized by the police, shut in a church vestry, and strictly guarded.

He tried for hours to secure his liberty, and at last succeeded. An enormous mass of people awaited him. His daring saved him—he nodded and laughed, and managed to get into his cab, only just escaping a large flint hurled at his devoted head.

Charles Bradlaugh, noblest of freethinkers, and a splendid specimen of manhood, was, during the life of Ignatius, in the fulness of his power. His lectures were attended by thousands at the Hall of Science. Lyne offered to address Bradlaugh's people, and the offer was accepted. The subject was "Jesus Christ the Central Figure of History." The lecture was masterly and delivered without notes. Bradlaugh fully appreciated his eloquence, and, of course, made a great speech in reply. These two men, strangely different, appreciated the sterling worth each of the other.

Lyne's keen insight and his wonderful knowledge of men helped him much. He was a musician; but he also well understood that mysterious instrument, the human mind. His brain was extremely active, and his soul always open toward heaven. He was an idealist and a Spiritualist in the noblest sense of the words.

FORECASTING THE FUTURE.

The claim to forecast "the happenings of the next twenty-five years" which is made by Mr. R. K. Arnaud in "The Near Future" (Robert Banks and Son, 6/- net), rests (1) on the writer's interpretation of the Book of Daniel; (2) on an assumed complete parallelism between the events subsequent to the partition of Alexander's empire, as being a typical prophecy; (3) on the supposed predictive character of certain measurements of the Cheops pyramid; and (4) on the British-Israel theory. But as this book is only one out of a whole library that has been written round these prophecies, and as such interpretations continue to appear, and have much influence on some minds, it seems worth while to analyse the premises on which they rest. These are, (a) that the Book of Daniel is authentic Scripture; (b) that the chronology unfolded has a real basis; and (c) that historical events bear out the year-day interpretation of the predictions.

As to (a) scholarly evidence is quite conclusive that whatever older work may possibly be incorporated in the book as it stands, that book is a product of the second century B.C., subsequent to Antiochus Epiphanes' persecutions. It is not placed among the prophets in the Hebrew Bible, but among the miscellaneous writings of the third section, which had not the force of the Law, or of the Prophets. It is subsequent to the rest of the Canon. As to (b) the question really turns on whether the main periods mentioned—1,260 and 2,300 "days"—are really astronomical cycles, and stand for years.

A cycle is a period at whose expiration the sun, moon, and earth stand in the same relative positions. The length of the mean solar year is 365 days, 5 hours, 48 minutes, 46 seconds of mean solar time. The period of revolution of the moon is 29 days, 12 hours, 44 minutes, 2.8 seconds. The two, therefore, only come into the same relative positions at long intervals, though they approximate every nineteen years. A Swiss astronomer, M. de Cheseaux, is said to have discovered in 1704 A.D. that the 1,260 years of Daniel is a soli-lunar cycle, "after which the sun and moon return, within less than half a degree, to the same point on the ecliptic precisely, and that within an hour of each other." As to the 2,300 years, he says: "By the aid of the astronomical tables I examined this latter, and found that at the end of 2,300 Gregorian years, minus six hours, fourteen seconds, the sun and moon return to within half a degree of the place from which they started, and that an hour later the sun has reached its exact starting point on the ecliptic."

It is claimed that these cycles, and the difference between them of 1,040 years, are the most accurate soli-lunar cycles known. It is claimed that they have been tested and that the last-named fits recorded eclipses. It is stated that these astronomical calculations were submitted to Messrs. Mairan and Cassini, of the Royal Academy of Sciences (Paris) "neither of whom called in question the correctness of his results." M. Mairan is said to have remarked with regard to M. de Cheseaux's essay, that "it was impossible to doubt the facts and discoveries it contained; but that he could not conceive how or why they had come to be embodied so distinctly in the Holy Scriptures." (Grattan Guinness, "The Approaching End of the Age," published in 1879).

Now, if these periods, dependent on the determination of the true length of the solar year by the best modern instruments, are really such cycles as they are claimed to be, that is a fact of very considerable weight. Are they so, or are they not so? It would be really worth while for some competent astronomer to answer the question, which is one of fact.

As to (c) the question is too large to enter upon here. The chief point to remark is that in the book quoted above, published in 1879, the years 1919 and 1923 were named as crucial years in the development of the New Era.

S. DE B.

RAYS AND REFLECTIONS.

In the May number of "Discovery" appears a full illustrated account of the Optophone, that marvellous instrument by which the blind are enabled to read. As the instrument traverses a line of print, each letter produces in the telephone-receiver a series of musical notes forming tunes or musical motifs. The Optophone was invented in 1912 by Dr. E. E. Fournier d'Albe, whose name is well-known in scientific psychical research circles.

It is with "psychic paintings," as with "psychic writings"; some of them have no appearance of being anything but the weird art of the subconscious mind, out of which something can generally be made, as in the case of the painter who allowed his children to daub paints over a canvas at their own sweet will and then out of the mixture of colours produced a striking picture. But I have seen some psychic pictures that were really fine art, conveying messages by a wonderful symbology, and sometimes containing remarkable scenic effects. Here, as elsewhere, it was occasionally apparent that the inspiration had temporarily failed, and then the results were incongruous.

The Bishop of Southwark is naturally annoyed that after preaching a sermon criticising Spiritualism, a London paper, whose reporter apparently misunderstood the Bishop, headed the account it gave, "Bishop Supports Spiritualism." This was too bad, for the Bishop received letters of congratulation from Spiritualists complimenting him (one letter covered forty-nine pages!) and letters from anti-Spiritualists who abused the Bishop as an apostate and so forth. Well, there are Bishops who look benevolently upon Spiritualism, because they understand it, and if they hold their peace on the matter, it is hardly to be wondered at sometimes. Even the twopenny post, it seems, does not suffice to quench the efforts of letter writers who, like another class of persons mentioned in Proverbs, "must be meddling."

The idea that the whole Universe is pervaded with mind is not new, but the French scientist Goupil put it in a striking way when he said, "Take a handful of the ocean and you have water. Take a handful of the atmosphere and you have air. Take a handful of space and you have mind."

There is a conversation in Mr. S. R. Crockett's novel, "A Tatter of Scarlet," which recalls a recent discussion in *LIGHT*. Saunders McKie, the Scots servant of Dr. Cawdor, the old scholar, expresses his surprise to hear his master talking in Arabic to a guest. To him it is an outlandish language. Angus Cawdor, the doctor's son, explains that in all probability Jesus of Nazareth and his disciples spoke a dialect of it [i.e. Aramaic], whereupon the old servant rejoins, "Maybe, but I think none the mair of them for a caper like that, and I have aye been informed by them that kens a deal mair than you, Maister Angus, that when the disceeples spak' or wrote they set their tongues to the Greek, which is a decent, responsible dead language and well thoct o' amang learned folks, or they would never spend sae mickle time learning it to the puir divinity laddies at the college."

I am never averse from meeting people who are at deadly feud with Spiritualism. They are often unconsciously funny, and sometimes one learns something, for the man who only knows his own side of a question knows little even of that. A friend of mine of impish mind, while he rather despises the subject, says that he has a sneaking fondness for it, for he gains intense amusement by observing the antics of the people whom it exasperates, and who attack it with fury.

Sometimes the attacks come in the form of abusive letters. One gentleman sent me a tirade extending over many pages. Receiving no reply, he sent a longer and even more violent letter. This being ignored, he fired off another yet more purple and apoplectic. And so it went on, until one day to my astonishment I received from him a quite kind and congratulatory epistle. His fury had apparently worked itself out, for the time at least, unlike that of the woman in the old story, who having abused her husband vehemently for an hour, he remaining quite silent and unperturbed, at last exclaimed, "You monster! Say something, or I shall burst!"

LUCIUS.

Do you know you are building your Heaven
As you travel along life's way?
Each thought is a nail that is driven
In a structure which cannot decay;
And some day your home will be given
To you as you build it to-day.

—S.

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PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 369.)

We intended this week to commence our summing-up of this case, but as we continue to receive so many letters giving various aspects of different sittings held with the Gaulton family we are postponing this and any judgment on the case until next week. We have a great deal of data now before us—quite sufficient to arrive at some very definite conclusions respecting Mr. Gaulton's mediumship. Being now in possession of all the necessary facts relating to his career in spiritualistic circles and otherwise, we will not trouble readers any further; at the same time we desire to thank all our correspondents for valuable communications and the help they have given us in our endeavour to arrive at a satisfactory solution of this complicated matter.

The first letter we give is from Mr. W. Moon, the President of the Hastings and St. Leonards Christian Spiritualists' Society. We are indebted to him for the photographs

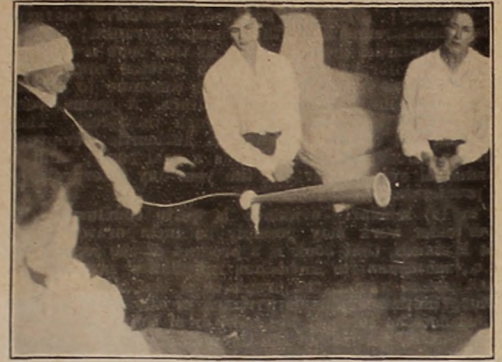
mediumship of this character is far too great for them to grasp or appreciate in the early stages of investigation.

I sincerely hope you will favour me with space in your next issue for this letter in full, also the photographs.

From FREDERICK R. WARD, Hon. Sec., Hastings and St. Leonards Christian Spiritualists' Society:—

In reference to the controversy appearing in your journal as to the mediumship of Mr. Gaulton, I feel it my duty to state my personal experiences as I have sat with Mr. Gaulton ten times in the circles before he became a resident in Hastings, and the first few sittings after he had come here. I then discontinued sitting, as I had received a message through Mrs. Mary Gordon that it was bad for me at that time to sit in any type of physical séance. I must say that there was a distinct difference in the type of phenomena produced before and after the Gaultons had become residents here, as in the first circles perfume was circulated

PHOTOGRAPHS OF MUNNINGS SUPPLIED BY MR. MOON.



As stated by Mr. Moon, these photographs of Munnings were taken at a Test Séance. Ectoplasm appears to be exuding from Munnings. In the small picture the Trumpet is apparently held in suspense by a Plasmic Rod.

given above. These are untouched reproductions direct from the photographs sent to us last Monday by Mr. Moon, and as will be seen from his letter he vouches for their authenticity. We have no details from the president of the Hastings and St. Leonards C.S.S. as to the conditions of the test séance he refers to, and can only take his word for it that the photographs are genuine in every way. For our own part we are unable to vouch for them.

Letter from Mr. Moon, President of the Hastings and St. Leonards Christian Spiritualists' Society:—

As president of the Hastings and St. Leonards Christian Spiritualists' Society, and having spent nearly thirty years in the investigation of Spiritualism, during which time I have had the opportunity of attending séances of every description, I feel I should be doing a gross injustice to Mr. Gaulton if I did not avail myself of the opportunity you have given to the public to send you a letter testifying to the genuineness of his direct voice mediumship, which you kindly offer to publish in your valuable paper, *LIGHT*. I have had the privilege of attending six of these séances with Mr. Gaulton, each of about three hours' duration, and in every case the evidence to me, and to others who were present and who had had experience in this phase of mediumship, was overwhelming. I have great pleasure in enclosing two photographs of Mr. Munnings, etc., taken during a test séance by the kind permission of his guide.

I would like to say that in my opinion it would have been much better if some of your correspondents, who admit they have only had a very short experience of these matters, had suspended their judgment before rushing into print, as

during the whole of the séance and many "lights" manifested, while in the later séances perfume was never manifested more than three times, and lights not at all. While in the first, materialised instruments were supposed to play through the trumpet, this type of phenomena never appeared in the later séances, though I have not now sat for two months or more, so I can say nothing as to the present phenomena.

Mrs. Wells gratuitously offered accommodation to the Gaultons on several occasions. I, in the first place, bringing them there. At the first circle elsewhere the lady objected to any more being held as a manifesting relation showed himself somewhat colour blind in complimenting her as to her appearance in the circle in a pink blouse, which, unfortunately, she had changed to one of a different colour just before the sitting. Mr. Stead, on one occasion, showed his good taste in sending Mr. and Mrs. and Miss Gaulton to Mrs. Wells, where they stayed to hold circles. Three times I had the pleasure of talking to a well-known cricketer (I am very interested in the game), who stated he was helping a Sussex batsman, though one of his own county was included in the side (South v. North); this gentleman is still helping his own side, I have found out lately, by acting as secretary for that club. Of course, this could be explained in the theory of impersonation, but I give it as it occurred. As to the finding of the scented rag, which Mrs. Wells mentions in her letter, I must say that I was present at the finding of this. I had seen Mr. and Mrs. Gaulton off, and had returned in order to help Mrs. Wells put her room straight, which had been prepared under Mr. Gaulton's directions, so was present at the discovery of a piece of rag

profusely impregnated with the perfume that had been circulated the evening before. Mrs. Wells had mentioned how Mr. Gaulton had returned on three occasions to the séance room ostensibly to find a box of matches, and the rag was found under his chair. I must say that during the séance the previous evening a lady was taken ill, nearly fainting, and very strong perfumes were manifested. Whether this piece of cloth was materialised and soaked in perfume as a revivifier I cannot say. I have nearly always been seated beside Mr. Gaulton, and have heard the trumpet the other side of the circle, when, I am certain, Mr. Gaulton did not leave his chair, or, at least, his coat sleeves did not. The trumpet, illuminated on the inside only, I have seen float down to me from a fair altitude, touch me, and hang before the other sitters.

The personalities manifesting certainly seem of "many diverse and strange" characters, as Mr. Gladstone will follow an East-end bartender, who will be cheerfully followed by Stinie Morrison, and then perhaps a slightly illiterate King Edward will honour the small company with a very tasteful pro-monarchical speech, whilst the sitters lustily roar the National Anthem. Professor Huxley, who seems to have had a sad lapse from intellectuality, will follow, and then John King, with a voice like a Billingsgate fish-vendor.

I have spoken to a cousin, a chief steward on the "Titanic," whom Mr. Gaulton knew about; and my grandfather.

In every circle except one, Mr. W. T. Stead has spent a jocular quarter of an hour or so, acknowledging himself as Mr. Gaulton's control; and Sims Reeves, whose repertoire now seems confined to the Nunc Dimittis, sings in a baritone. The only suggestion that I can make is that Mr. Gaulton should be given another chance to demonstrate his mediumistic gifts. I would have much pleasure in arranging a circle to sitters who are open-mindedly unbiassed, and only searching for the real truth, at which a representative or expert from your journal could be present to see that everything is done in strict fairness to the medium, as well as precluding any possible chance of fraudulent phenomena being produced, a full report of the happenings to appear in your esteemed journal. I also suggest that Mr. Gaulton should sit without his wife and family.

I am sure if Mr. Gaulton's mediumship is what he claims it to be, he will only too readily assent to this.

I should have mentioned that in every circle I have attended, and, as far as I know, every circle held in Hastings, no test conditions have been carried out. No search or blackening of the trumpet, and never joining of hands.

I only hope you will consider my suggestion of a further test séance, as I should be the very first to shake Mr. Gaulton by the hand could it be proved that genuine phenomena could be produced in his presence. I must state that this letter is entirely on my own initiative, as there is much diversity of opinion in this Society on the subject.

From Mr. HENRY BEVIS, S, The Croft, Hastings:—

You invite correspondence re the Munnings-Gaulton case. I attended one trumpet séance last September at the house of Mr. Wells, 114, Milward Road. I am keenly and critically interested in Spiritualism. I may say I was disappointed in the spirit voices that purported to come and speak to us through the trumpet. We had much about the same characters that you had at your test séance, but to my mind nothing evidential. We had Mr. Stead, and as I had heard him speak when on the earth, he was not up to his standard of speech. Mr. and Mrs. Gaulton said they saw lights in the room, but I could not see them; there were breezes, and what appeared to be strange at the time was a strong smell of scent that was wafted about the room twice. A friend in the circle thought it was Indian scent. A question was asked "where" the scent came from, the answer was "it" was stewed out of the medium's body. I thought that very strange. The day after the sitting, I was at Mr. Wells's to talk over the sitting, when they told me they had discovered a piece of rag strongly impregnated with the scent we had smelt the night before, and also showed me the rag, which I asked them to keep; it has since been destroyed. The odour still remains in the box in which the rag was kept for anyone to smell if they care to do so. The discovery of the rag made me begin to doubt, and I have not attended any more séance meetings since. I may say it was not a free sitting. I paid 5/-. I would like to suggest that the Hastings Spiritualist Society ask Mr. Gaulton to give a test sitting, and the members to be chosen from the Society, and Mrs. and Miss Gaulton not to be present.

EXTRACTS FROM LETTERS.

Miss N. TURNER, 42, Warrior Square, St. Leonards-on-Sea: "My firm belief is that Mr. Gaulton will be thoroughly vindicated. Let Truth prevail."

Mrs. ANNIE JOHNSON (one of the Founders of the Hastings Christian Spiritualist Society), 7, Saxon Road, Clive Vale, Hastings: "I have much pleasure in writing you to the effect that I have had more than ample proof of the genuineness of Mr. Gaulton's claim to mediumship. . . . I personally consider that Mr. Gaulton and his family are doing splendid work in this town in bringing home to many the knowledge of the continuity of life, and I, therefore, deem it a privilege to put forth my testimony in his favour."

Mrs. MARIE WINSTANLEY SHADWELL, Sea View, 3, Pelham Crescent, Hastings: "It is my firm conviction, for what it is worth, that the medium Mr. Munnings (Gaulton) is one of the most remarkable mediums in England, or out of it."

(To be continued.)

SIDERIC PENDULUM MESSAGES.

By "PAX."

From November 5th, 1920, to the present time I have had some thirty sittings with the Sideric Pendulum, and am convinced of the evidential nature of the majority of the spelled-out sentences, and of their eighteen communicators, many of whom have only once spoken. As I cannot move the pendulum (my ring), a friend is the earthly operator, and the alphabet is confused, and placed round a cross. I will now point out two outstanding facts that I have observed, as they may be of use to readers of LIGHT.

First, I notice that neither positively nor subconsciously do we affect the highest of the communicators, and that the last condition of mind does not affect the least advanced of them. As examples of both of these, I would mention that on the morning of December 5th I was so much distressed by conditions around me that I felt certain that unseen spirits would also agree with me. That night the sideric pendulum swung at once and rapidly to "Conditions should not hinder your service." Question: "Which service?" Answer: "Church service." "When did this happen?" "This morning." "How could this be avoided?" "Common sense must be used." "Who is speaking, friend?" A name was given in reply. I then said something to explain my position in the morning, but promptly and severely the reply came, "You were irritated," and I felt how wrong both my practical and subconscious selves had been. A light was thrown on the real values of the high spheres.

A second point: More than once, with conditions just as usual, "No" is written, or "Too busy, strangers need us. Others must be helped also." In answer to a second appeal came: "We have told you," and the ring on these occasions was placed on the cross in the midst of the alphabet, with the operator's arm laid across it. On another occasion when I asked a question about a rather contradictory second message (from another well-known communicator) the answer came very quickly, "You must not think us infallible," and "you must choose."

At another time when the ring only swung violently over the table in circles, and back and forward for twenty-five minutes, I tried to bar its passage first with one hand then with both, and felt my palms magnetized very strongly. At the same time the ring was deflected, so as not to touch them. At last, getting impatient, I asked that if no message was coming, it would stop, as our time and theirs was being wasted. Then, the ring descended, and spelt out, "Do you think we have no jokes here? Cross; going now." As I knew a child had been playing thus I asked if a boy (unknown to me), who had come several times, had answered, and was told "No"; and after two names had been spelled out, not in connection with the message, "Good night" was given.

Finally, we are so often told by our detractors that spirit messages are so laudatory that they induce conceit in the receiver of them, but this example of admonition, I think, disposes of the last, as regards my communicators. I had clairvoyantly sensed a spirit who said he was dead. Having written to relations to find out the truth of this, I was told he was alive, and well. Before the answer arrived, one night I was told by the pendulum to write to this relation (both Christian and surname spelled out), and when I answered that I had done so, was told to write again. This I did, and on the occasion of my relation's answer I asked if any one through the pendulum would tell me why I had been mistaken as regards the appearance? Had he been asleep, as he was not ill? Answer: "Imagination." "Whose—his or mine?" "Yours. You believe too easily." "I am so sorry, but I tested." "Balance needed." "May I know your name?" "No. Leave this alone for a few days."

I think no one can say that this is not conducive towards crushing self-conceit. The operator often reads during the sittings, and I never give out the words until the ring falls on the cross, and frequently the sentences are so long that I imagine they are nonsense until I partition out the words with difficulty. We never ask anyone to speak, nor do we urge the communicator to go on. I tried one book test, and I thought it was they who had failed, but found that it was I who was wrong, and since then I am allowed no more.

PLANCHETTE ENQUIRIES.

All those who have recently written to us enquiring the price of Planchettes in consequence of Dr. Ellis Powell's reference in the "National News," will be replied to in due course by John Jaques and Son, Ltd., of 20 and 21, Kirby Street, Hatton Garden, London, E.C.1, who are acting for us in this matter, and to whom all communications respecting Planchettes should in future be addressed.

"TRUTH" AND "CREDULITY."

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

"I have misused the King's Press damnably."

—SIR JOHN FALSTAFF.

It is interesting to note that "Truth" still persists in the childish policy of attributing "credulity" to the late Dr. Crawford, and to Sir Arthur Conan Doyle. Nothing is more common in human nature than the proneness to find in others those qualities which are predominant in ourselves. And from one point of view the editor of "Truth" should be an authority on the characteristic under notice. *Cuique in arte sua credendum est*—every man has a right to be heard on matters in which he has specialised. Very obvious to readers of LIGHT is the child-like belief displayed by the editor of "Truth" in the *bona fides* of the unconscionable Mr. Bush. Mr. Bush has exhibited every characteristic which "Truth" is supposed to despise, yet he is welcomed with open arms. One of the most popular features of the paper in its palmy days was the "Pillory," in which the editor was wont to place those magistrates whose decisions met with his august disapproval. It must be admitted that his judgments in that somewhat far-off era were not universally wrong. But never did bumpkin on country bench more flagrantly abuse his powers than does the present editor in his dealing with Mr. Hope. A poacher accused of killing a pheasant would, even fifty years ago, have received juster treatment from nine out of ten country magistrates than does Mr. Hope from our Justice Shallow. They might have been slipshod in their ideas of evidence, but they would not have convicted without any evidence at all. They would have shown pretty plain disgust at a witness who shamelessly confessed to an act of perjury. And even the tenth would have been able to distinguish between the prisoner in the dock, and a witness for the prosecution. It is Mr. Bush, not Mr. Hope, who was on his trial.

There is not a particle of evidence against Mr. Hope that he has committed any fraud whatever. On the other hand, Mr. Bush is convicted, on his own confession, of at least two gross acts of deception which render him unfit to associate with honourable men.

There is a certain quaintness in the fact that "Truth" should find an ally in one who unblushingly proclaims himself proficient in lying and the use of false pretences. Some interesting questions might be raised. Does "Truth" sanction lying as a universal rule, or only when used as a weapon against Spiritualism? Why should it be legitimate to obtain a sitting with Mr. Hope on false pretences while it would be immoral to obtain a shilling by the same methods? In what way does Mr. Bush's procedure differ from that of men who are sent to hard labour for forgery?

Now that the Artful Dodger is encouraged to take part in Psychical Research Mr. Hope must really be less confiding and generous in his reception of strangers. He is far too careless. My own experience of him is proof of the fact. I wrote to him, not from my Vicarage, but from London, where I happened to be staying at the time. I gave him no clue to my identity, or even my profession, and signed my letter simply E. G. Roberts, about as ordinary a signature as can be imagined. He gave me an appointment by return of post. I expected to be asked for an introduction. My friend and I travelled down and reached his rooms an hour before the time. Mrs. Buxton showed us in, gave us two large albums of psychic photos to look through, and left us in undisturbed possession of them while she went about her duties! What an opportunity for a fraud! We could have cut out one of the photos, and the theft would not have been detected until we had gone. Or with a little of the right kind of skill we could have copied the print and the trick would never have been detected at all. Then we could have executed an artistic forgery at our leisure, and a confederate could have palmed it off on the much too confiding Hope. Thus we should have "exposed Spirit Photography," our praise would have been in all the Churches, and our names immortalised in the columns of "Truth." Mr. Hope must certainly take better care of his collection of photos, and as Psychical Research appears to be attracting quite a new class of investigator, he would do well, on the advent of an enquiring stranger, to lock up the spoons.

Between "Scrutator" (the spokesman of "Truth") and the men he criticises there is of necessity a profound antagonism. They are as the poles asunder. To the former "Truth" is a term which has been emptied of any real meaning: very commonly it denotes, as in the instance under consideration, the biased opinion of an incompetent individual, hastily formed, and based upon misinformation. "Scrutator" is as misleading a name as applied to him who assumes it, as "Truth" is to the paper for which he writes. "Scrutator" does not examine the facts on which he pronounces an opinion, and he would not understand them if he did. To do so is the task of such men as Dr. Coates or Mr. Barlow, who possess special gifts and are willing to spend the leisure of a lifetime in the study of a special subject. To "Scrutator" and his kind, as to Mr. Montague Tigg in "Martin Chuzzlewit," Truth is but a

"Sunday School expression." To W. J. Crawford it was the pearl of great price which he must purchase though at the sacrifice of all that he had, including life itself. To Arthur Conan Doyle it is an infinitely sacred trust committed to his charge for the benefit of mankind, and he feels that it is woe to him if he does not his duty thereby. What is there in common between such opponents?

"Truth" would do well to leave psychical matters to men of understanding, and confine its energies to affairs within the intellectual range of the ordinary jurymen. These are its proper province, and even here it has failed to act up to the standard it once set up, and still professes to maintain. The exercise of a very small amount of common sense would have prevented it from lending its countenance to absolutely transparent humbug, as it has done in years gone by, and in the present instance. Mr. Bush is cunning in the line he has chosen to adopt, but he is no genius; his motives are obvious, and his procedure such as any sneaking schoolboy might readily have devised. He would hardly have imposed on any common-sense sergeant of police, but he has fairly diddled our clever "Scrutator," who is much too sharp to accept the testimony of a Crookes. A yokel with the hay-seed still in his hair (this expression is strictly figurative) has made a laughing-stock of the Intelligence Department of the omniscient "Truth."

In view of the "impenetrable stupidity" which "Truth" has displayed in its treatment of the case I had better make it perfectly clear that I adopt Mr. Barlow's view of the skotograph, and consider it to be a genuine production in which the personality of Mr. Bush has played an important part. In this way I account for the reproduction of his peculiar diction. But this is an aspect of the case which can be adequately treated only by such men as Dr. Coates or Mr. Barlow himself. My object has been to take the theory of fraud and carry it to its logical conclusion step by step. The result takes me beyond the necessities of the case, for Mr. Bush is amply condemned by the confessions contained in his own pamphlet. There is no need to add fresh perfume to this very remarkable violet.

I do not wish to attribute untruthfulness in a conventional sense to the worthy members of the Society Press. But they simply do not understand what truth means to a Crawford and his like. The following apologue, which I owe in its idea to Dr. Samuel Johnson, may illustrate my meaning. Dr. Johnson compared a certain friend of his own to a stray dog which has found its way into a butcher's shop. It does not walk round, and make a careful selection among the pieces of meat, but snatches up one at random and tears off at full speed down the street. In this way, according to the Doctor, his friend attained his opinions. I will carry the teaching of the parable a little further. The dog bolts out of the butcher's shop because he knows he has no right to be there at all. "Scrutator" and his comrades are equally out of place in any sphere where patient investigation and exact thought are indispensable, so they snatch at the first opinion that lies to hand, and dash off to offer it to the world. In no other way could the public be provided with the feast of flapdoodle which is so dear to its silly soul.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

PRAYERS BY SPIRITS.

Q. asks: "Can you tell me where I can read prayers communicated by spirits through mediums?" Back files of *LIGHT* will supply my correspondent with many examples, and I can refer him to "Spirit Teachings," by Stainton Moses, where there are several from "Imperator." A number of invocations given through the mediumship of Mrs. J. H. Conant will be found in her Biography by Allen Putnam, and elsewhere in Spiritualistic literature many may be read.

SPIRIT DRAWINGS.

In reply to "Quex," who seeks to know something of the history of Spirit Drawings, which, he rightly says, are coming into prominence, I may say that accounts of them figure largely in Spiritualistic literature. In Mrs. Newton Crosland's little book, "Light in the Valley," published in the 'fifties, for instance, he will find a good deal about the subject, with coloured examples. Mrs. Crosland says, "I have seen such drawings in course of execution more times than I can remember." It is not generally known that Mumler, who was the first to produce psychic photographs, also, in the 'sixties, produced symbolical spirit drawings. A description of these will be found in "Psychic Studies," by Albert Morton, a book in the Library of the L.S.A. Miss Georgiana Houghton, too, was famous for her spirit drawings. She, on one occasion, sent some of these drawings to the Royal Academy for exhibition, but they were naturally rejected. Miss Houghton was the author of "Evenings at Home in Spiritual Séance," and other works.

REINCARNATION AND OLD MEMORIES.

G. K. E.—You say that, on visiting a place for the first time, you often feel that it is in some mysterious way familiar to you—that you have seen it before. There is more than one explanation of this, which does not at all involve the idea of reincarnation. There seems to be very good evidence of what is called travelling clairvoyance being the true explanation of many of these cases. A large number of people have these experiences, and it is well to exhaust all the explanations nearest to hand before calling in the idea of re-embodiment to account for them. More than one case has come to light of some person claiming to have lived centuries ago in some particular city because on his arrival it appeared to him to be familiar, the answer being that in the intervening time the place had altered beyond all recognition by any person who had lived there in ancient days. As to the general question of reincarnation, it is a prickly subject, many of its followers feeling personally hurt if its truth is challenged in any way. All that can be said is that,

as a fact, there is no satisfactory evidence for it. That is to say, it cannot be proved by any logical method. Like many truths relating to the spiritual order of things, it can neither be proved nor disproved. Some people assert that they know it is true. Very good. Then it is true for them, but if it is not truth of fact then it is quite useless to think of settling it by argument or demonstration; and those who do not accept it must hold their judgment in suspense.

A COSMIC RESERVOIR OF MEMORIES.

Mrs. AMY STEVENSON writes: "I notice that one explanation of apparently evidential automatic writing is that there exists 'a cosmic reservoir of memories' to which the 'subliminal' of the medium has access. Is there any evidence of the existence of such a 'reservoir'?" None whatever, apart from the minds and memories of human beings, whether carnate or discarnate, which might be described collectively as a "reservoir." As Dr. Hyslop put it, the idea of a "stream of memories" is only another way of looking at the facts of human consciousness. Abolish the idea of the continuity of human consciousness, and what becomes of your "reservoir"? The very acceptance of such an idea (if it were possible) in itself breaks down the materialistic idea of life. Quite apart from this there is overwhelming evidence of mind action continuing after the departure of an individual from the physical body, which by people unable to think clearly is supposed to mark the end of his career.

DOUBTS OF A BEGINNER.

B. H. (Kent) writes: "I may tell you that for the first time I and my husband sat at the table last night. My mother had promised to come to me if I sat at home. We had not sat more than five minutes when she came with two other friends. . . . I can assure you it has made me feel my little home is more sanctified, if I may use that word, now I have proved that I can talk with her." Then comes a spasm of doubt, and my correspondent continues: "But is it so? It seems too good to be true. Are we not mistaken, and is it right? Are we keeping her near the earth plane when she continually comes to me? I feel I want to have a talk with someone who really thoroughly understands the subject." This state of mind is quite natural. In investigations of such a kind it is far better to be doubtful than too credulous. After all, it is a matter of strictly weighing the evidence. As to the bogey of keeping dear ones near the earth plane, Lady Glenconner aptly summed up the situation in her book, "The Earthen Vessel," when she said that we could not speak of bringing back those who had never gone from us.

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future help this fund.

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

C. E. B. (Colonel) writes:—

In an argument opinions are interesting, but they are not of much value unless they are backed by experience and knowledge. In this case I, for one, and probably many of your readers, would in all sincerity like to know what experience and knowledge Mr. Whately Smith has of "spirit photography."

On how many occasions, with the Crewe Circle, with Mrs. Deane, or with Vearncombe, has he been present as sitter or as "control"? (I do not by this term wish to confuse Mr. Whately Smith with Feda, a different kind of "control"!)

Mr. Whately Smith puts forward four contentions, with the first two of which I am disposed to agree on general terms.

But the first one is put rather subtly, and with reference to it I would prefer only to ask whether he can bring forward a single case of a well-known "spirit" photographer having been indubitably caught in the act of faking a "spirit" picture. I rule out the Bush case, as well as apparent fraud suspected on account of the appearance of double exposure.

As regards the second contention, it is unfortunately true that many persons have but poor powers of visualising, but the objection should not be pressed too far. Many of the "extras" are as clear as photographs obtained normally, although the face may be closely surrounded by the "cotton wool" clouds; would Mr. Whately Smith contend that it is impossible to recognise the photograph of a friend in, say, fancy dress?

With regard to the third contention, what strikes me most is the extreme honesty and humility of the sceptical Psychical Researcher. He is so overwhelmed by the sense of his own incompetency as a critical observer that he is unable to give any weight to the observations of others, even though they be expert photographers, and skilled amateur conjurers (such as Mr. Jeffrey, of Glasgow).

His humility is such that he is not ready to give any very clear and convincing account of how the photographs are faked, but he is apt to attribute to such humble and somewhat ignorant people as Hope and Mrs. Deane, the conjuring knowledge of a Maskelyne and some of the scientific knowledge of a Rutherford. According to him, they can freely substitute plates under one's very nose and cart about X-ray apparatus even into a private house or into the British College of Psychic Science without detection.

I was told by an eminent Psychical Researcher that the medium had insisted on following him into the dark room, and that he suspected substitution of plates. It is not quite clear how substitution of plates during development would help to bring an "extra" on an already exposed plate on which the sitter appeared; perhaps he meant that one of the plates on which he had been photographed was "spirited" away under his nose, an extra printed on it, and the plate slipped back again. Is this sceptical credulity, or humility carried to excess?

Mr. Whately Smith's fourth contention is that conditions that truly exclude all the possibilities of trickery are never allowed.

This may be true, but it does not carry us very far until Mr. Whately Smith has stated exactly what the conditions are that would satisfy him. They could then be examined as to their feasibility. Some of the conditions might be impossible, of the same order as demanding that a photograph should be developed in bright light and not in a suspicious "dark room." It may, for instance, be a "condition" that a supernormal photograph be obtained with the Crewe Circle in the absence of both mediums!

I even heard a rumour that it was supposed that everyone who sold plates in Crewe was in league with the Crewe Circle and sold packets of plates with "extras" already provided on them. This goes perilously near libel, or worse, but the idea is even more absurd than the idea of the famous "Mediums' Guild" and cannot be taken seriously; it is evidently a "leg pull."

The "Two Worlds," in some remarks on this subject, as dealt with in *LIGHT*, remarks that the article in the "Psychic Research Quarterly" is valuable "chiefly from its tabulation of fraudulent methods of production, thereby enabling the investigator to take necessary precautions." It notes that the writers of the article "appear to have had no more personal experience of the subject than the average schoolboy." The "fraud-proof" conditions, as laid down by Mr. Whately Smith, have, as the journal points out, been adopted and psychic results obtained, and yet Mr. Whately Smith's conditions do not strike the "Two Worlds" as being actually fraud proof! The trained investigators in this subject have perhaps more *nous* than Mr. Whately Smith and his collaborator, Mr. Vincent Patrick, give them credit for. The "Two Worlds" observes that the work of the late Mr. Traill Taylor in the subject is ignored by the "Psychic Research Quarterly." We who remember Mr. Traill Taylor, one of the greatest authorities in practical photography in his day, and one who, being convinced of

the reality of the psychic results, suffered for his testimony to the unpopular truth, can well appreciate the point.

Referring to Mr. Patrick's opinion as to the effects which a "spirit photograph" ought to show, the "Two Worlds" is aptly reminded of the ancient objections to the rotundity of the earth, *i.e.*, that if the earth were round the inhabitants on the under side would fall off. The question, of course, is really what *does* happen and not what, in the opinion of the objectors, *ought* to happen. But one does not despair of Mr. Whately Smith and Mr. Patrick, who show many of the qualities of good investigators. But it is well in any treatise on any subject that the treatment shall be co-extensive with the theme. D. G.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove*.—6.30, Mrs. M. H. Wallis.
Croydon.—*Harewood Hall, 96, High-street*.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. H. E. Hunt.
Battersea.—640, *Wandsworth-road, Lavender Hill*.—11.15, circle service; 6.30, Mr. A. Lamsley. Thursday, 8.15, Mrs. Peeling.
Shepherd's Bush.—73, *Becklow-road*.—11, public circle; 7, Mr. Sturdy. Thursday, 8, Mrs. Kemp.
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NOTES BY THE WAY.

Hope, like the gleaming taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray. —GOLDSMITH.

With reference to the recent discussion on ectoplasm and the human aura, a correspondent calls attention to the statement in Acts xix., verses 11 and 12, that "God worked special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." This statement is the subject of reference in a recent pamphlet by Mr. C. W. Stewart, of Cleveland, Ohio, U.S.A. Writing on "The Mediumship of St. Paul," he remarks: "Let all Christians who are disposed to ridicule the healing of disease by spirit power through modern mediums, and especially the carrying of material objects from a medium to the distant sick, note that their shafts of ridicule strike the great apostle to the Gentiles with just the same force as they strike the modern psychic." It is truly said. The things of apostolic times have in the course of ages come to look so remote and mysterious that when they re-appear in the light of common day, as they are now doing, they become an offence to those so wedded to the past that the present seems commonplace and prosaic. And yet the past was once the present, and doubtless regarded by its people very much in the same way.

We are frequently regaled with stories of stupid actions on the part of the less experienced followers of the Spiritual movement. But as error is not without its merits, so there may be a saving grace in stupidity. Yet only when it is stupidity in action. For dull impassive stupidity there is no hope. But for active fighting stupidity there is much to be said. It has courage of a sort, because, being unconscious of its defects, it disregards criticism and goes on fighting when the man of acute sensibilities would consider the possibilities of retreat. It may win battles simply because it is "too stupid to run away," to quote the remark of the French critic concerning the British Army at Waterloo. And there is another virtue in stupidity which was observed by a recent writer on the theme. "The stupidest men are often the most amiable." They are always pleased with themselves and their work, and the blunders which vex the souls

of the judicious never cast any cloud of weakness on their minds. They have often that touch of sympathy which does so much towards the achievement of any purpose. In short, there may be as much to be said against cleverness as against stupidity.

The Romans had a shrewd saying, *Quis custodiet custodes ipsos?* That is to say, custodians are appointed to take charge of a certain matter, but—who is going to take charge of the custodians? In other words, should not some attention be given to the kind of people who set out to test, let us say, psychic photography—why is the medium to be the only person to be under surveillance? Everyone familiar with the delicate nature of psychic phenomena is aware how large a part the sitters play in the matter. But the point comes home to us very directly in a case of which we were recently informed. A certain "investigator," utterly sceptical of the reality of psychic portraiture, visited a medium for this phase of evidence, and to make sure that his own conclusions should be established, took with him a set of plates which he had carefully "faked" beforehand. Fortunately the trick was detected, or we should have had another case of "fraud" which would have been at once gulped down by the unbelievers without hesitation, since they are very much the victims of that bias which they are so quick to detect in the other side.

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The Society for Psychical Research publishes in its "Proceedings" from time to time, psychical experiences of many kinds, but as a society it is not in so favourable a position to specialise in cases establishing the spirit hypothesis as is the London Spiritualist Alliance.

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PRIVATE DOWDING RETURNS.

OUR readers will welcome the appearance of this continuation of communications from Private Dowding, which the recorder, W. T. P., has kindly given us permission to publish. The earlier book of messages, entitled "Private Dowding," takes a high place in the literature of teachings from the Other Side. Reviewing it in the "Weekly Dispatch," Mr. Max Pemberton said, "There is a breadth of vision in it worthy of a great thinker, and a style that stamps it as literature. . . . No messages that I have ever seen are worthy to be named with the masterly prophecies in 'Private Dowding.'" The book, which was first published in August, 1917, rapidly ran through four editions. In an introductory note to the first edition, W. T. P. tells how the communications came to him. On March 12th, 1917, he was walking by the sea, when he felt the presence of someone. He looked round, but no one was in sight. "All that day," he says, "I felt as if someone were following me, trying to reach my thoughts." Suddenly, the inspiration came to him that it was a soldier killed in battle who wanted to communicate. That evening he called on a lady who had clairvoyant powers. He had forgotten about the impressions of the day, until she described a man dressed in khaki, gazing intently in his direction. On reaching home he sat at his writing table and immediately his pen started writing. He says, "The thoughts were not my own, the language was a little unusual. Ideas were mainly conveyed in short simple phrases. It would really seem as if some intelligence outside myself were speaking through my mind and my pen." Thus came the messages from Thomas Dowding, recluse, schoolmaster, and soldier; set down exactly as they were received. The recorder writes, "To me, my communications with Thomas Dowding were so real that he seemed to be in the room sitting at my elbow, prompting my pen. . . . I am satisfied I have been speaking with a soldier who was killed in battle seven months ago." He recognises, however, that he cannot prove the genuineness of the experience to anyone else, the interior worth of the messages themselves must supply their own confirmation. Dowding told W. T. P. on one occasion that this was not his actual earth name. In a note to "Private Dowding," W. T. P. says, "I have not heard again from my friend. He has evidently passed beyond my ken." Happily this has not proved to be the case, as the following record shows:—

H.M.T. INDARRA, MEDITERRANEAN,
10 a.m., 22/5/19.

I am allowed to return to you at last. Will you bear with me? There are many things I wish to say.

I am now enrolled among those who are attempting to pierce the curtain that separates your world from where we live. This work is being carried on from your side, too. When I spoke to you before I had just arrived here. I was confused, bewildered. I was filled with shame and humiliation, my life on your side had been so useless.

The story of my passing across the barriers must have sounded confused, yet I am told that it has proved useful to many. I am glad if this is so. I have met a soldier recently arrived, who tells me he has read my book! He said it had been sent to him in Mesopotamia, and was read eagerly by many of his pals. When he was dying of fever, feeling that his end was near (he now knows it was the beginning) he determined if life continued to search me out. And we have met!

I will not repeat this soldier's description of his arrival here. In some ways his experiences were similar to my own. I was glad I could help him. It was this soldier who persuaded me to try to speak to you again. His confidence in the value of the previous messages inspired me to search you out once more.

I asked the Messenger if I might try to find you. He told me to follow my own instincts. Then I met your friend J. C. He said he was in touch with you. He brought me to your boat upon the Nile. We met again, and you promised to listen for my message during your voyage from Egypt to England. I am here. J. C. promises to help to keep the "channel" open so that my thoughts may reach you clearly.

He works with a group of officers among those emerging from

THE MISTS OF EARTH.

I will take up my story from the time I left you. There may be those among your friends to whom the story of my life and training here may prove helpful. I was bitterly disappointed when I could no longer see or speak to you. The mists rose up between us. Now I see how well it was—I was befogged, not fit to speak to you, unlearned and unresigned. Do not be afraid of disappointments. The personal self puts in the sting without which disappointment would not cause depression. When disappointments descend upon you, look up, until your vision clears. Then you will understand and be at peace. The Messenger came for me. He told me he had spoken to you direct, that you had listened to his words. He said my message and his forecasts would be given to your world. I asked him to let me help break down the barriers. He took me to a Hall of Instruction that I had never seen before. The hall was crowded. Those present wished to learn how to return to the realm of mists between the worlds, to help new arrivals and to prepare the way for communion between souls already here and their friends on earth. It will be useful to tell you how we were trained to do this work. I give you my own experience, not because it has special value, but because it is my own. The Messenger led me to the centre of the Hall. There the Teacher stood with pupils sitting around him in ever-widening circles, in Eastern fashion.

The Teacher was dressed in a shining robe of flaming blue. When he spoke, orange and violet rays of light spread from him throughout the Hall. He was an Initiate. I hardly dared to look at him. I bowed my head. He took me by the hand. The Messenger told him of my desire. I was led to a seat in the fourteenth circle, and sat down.

I cannot tell you all that happened, and must leave much to your imagination. Do not be afraid of imagination. Correctly trained it proves a useful servant. I found myself sitting in a row of soldiers who had come over early in the war. They were all strangers to me. Two sitting near me have become my constant companions, and we now work together in the mists.

I will tell you their stories later. I promised them I would. They have been profoundly interested in those first messages I sent you.

I will tell you what we learnt in the Hall of Instruction; how we were prepared for "Active Service" on the "Battle-fields" between the Worlds.

The Teacher "spoke" to us through signs and symbols, by

PICTURES AND COLOUR RAYS,

and by what seemed like etheric photographs upon a screen. Our training was divided into three parts. It has lasted a long time, and is not yet over, although some among us have already taken up our work.

In the first lessons we were instructed how to discipline our own emotions and desires. This is very difficult. No worker is allowed to return into the mists for service until the emotions have been disciplined. We were instructed on the relation between the Mind and the Will. We were told how to empty ourselves until God's Mind and Will could be reflected through us without thought of self.

It was very difficult for me. It still is. Oh, my friend, I have much to learn—I have gone such a little way since we met last! I am glad to be allowed to speak to you again. Never mind if people tell you that "Private Dowding" has no existence outside your own imagination. It does not matter. The Message matters, fragmentary though it is. Give it and leave the rest. . . . The Teacher showed us his own Mind. It was polished like crystal and reflected many pure rays of Light from the Celestial sphere. He showed us how to empty our minds of useless thoughts, poor ideals, and vain images. He showed us on a screen the mind of a man still living within the fleshly veil. (Screen is the wrong word; it was an oval crystal globe in which we saw the movements of chains of thoughts within the mind.)

This man represented a type. He was a successful merchant full of the desire to make more money, ambitious, without thought for the spiritual wider worlds around him. His mind revolved for us to study.

That trail of thought went on a long way. This man's mental life was made up of almost endless chains of thoughts leading nowhere in particular. His mind was filled with unessentials. He had no time for thoughts beyond those

which revolved continually around himself, his worldly interests and his people. His was not a vicious mind, simply uncontrolled, self-centred, unilluminated. It was shown to us as a common type. The Teacher then showed us a similar mind belonging to a man who had just come across. He was

LOST IN THE MISTS.

Some of the senior students among us went out into the mists to help him. He was a wanderer, without home or peace. It was long before the chains could be broken and the man released from the meshes of his mind. Now he is a student here; filled with the desire to make his life of service to his fellow men. By this and similar examples, showing the working of the human mind we were instructed—human will power and its relation to the emotions; the cleansing of the human mind from sensuality; how to reflect within ourselves God's Will, and through that Will (and not our own) to harness and purify the emotional life; all this we learnt gradually. Sometime you shall hear more. It is full of interest. I will return each day while the voyage lasts.

11 a.m., 23/5/19.

Before telling you about the second and third part of our training I should like to talk to you on other matters. About yourself; you have come through the war not unscathed but safe. How wonderfully you have been protected! At one time I expected you over here, but it was a mistake. Then I asked to be allowed to speak with you again. So the War is over! Is it really over? Here, it looks as if the struggle were still continuing; not perhaps on outer battlefields, but in men's hearts and minds. This struggle will go on for a long time. I am told that some of the Messenger's forecasts are coming true; that is most interesting. What absorbs my thoughts is the wonderful development of interest in what you call the Unseen now going on in English-speaking lands on earth. We hope to pierce the veils, to break down useless barriers, but this work needs careful training. I will speak more of this. Balanced minds are so essential. How rarely found! But who am I to speak? I know so little and am still a child! Many warnings have been given us as to the methods of our work, some of these warnings I shall pass over to you. Make them known or the good work will be delayed. These warnings may be voiced by me through you, but they come from my Teacher and the Messenger.

The Messenger has become my Guide; am I not fortunate? He comes to me at times when I am resting.

My life is now divided into three parts; one spent in

THE HALL OF INSTRUCTION.

another in the Land of the Mists helping to dispel the fog and tumult, and the third in the Gardens of Rest where I have a little house and garden of my own. We construct our own surroundings here by the creative power of our own thoughts. You are doing the same although it is not so apparent to you. I repeat; you construct your own surroundings even in that opaque and circumscribed outer world, by your own thinking. Where do your chains of thought lead? Are they chains holding you down, or are they threads of light leading you upward? I still find myself involved in my own chains; the after effect of my useless life on earth. Take warning from my experiences. When I come again I will tell you more about the school. Good-bye.

9 p.m., 23/5/19.

I will give you an account of the instruction given to us by our Teacher. I cannot remember it all. Some of the thoughts left in my mind as the result of time spent in the Hall of Instruction will leave their trace upon you and through you upon others who may read what you set down. Many of the lessons in Selflessness, Self Control, the relation between Reason and Intuition, between Intellect and Emotion, are lessons which we should have learnt while still on earth. I spoke to you before about the supreme importance of emptying oneself of self in order to reflect the Divine Mind—and this lesson was drilled into us by the Teacher as of immense importance. Only those of us who had achieved some measure of understanding were allowed to leave the Hall of Instruction and spend some time as novices among the workers in the Intermediary Realm. The Teacher often accompanied us on these occasions. He showed how to protect ourselves from turbulent, sensual and fearful thoughts which shot in and out among the Mists.

LIKE CRIMSON DARTS.

Until we could protect ourselves from such attacks we were unable to protect others.

The darkness caused by Fear, and Hate, and Lust forms itself into pungent gases (I must use your terms) so that we often nearly lost consciousness. It is difficult to protect oneself against these dense vibratory conditions brought over into the Mist Realm by human souls in torment. The torments suffered by so many result from ignorance, from fear of the passage from one world to the next, also from what I call soullessness. This latter condition is only apparent and does not last for ever. It is seen among those who have lived utterly selfish or evil lives on your earth. I do not wish to dwell upon such conditions. They

are met over here by purgatorial tests which gradually purify and ultimately release the souls in torment. Purgatory, unlike Hell, is a condition to be welcomed, to be bravely faced and lived through. I am beginning to rise above my own Purgatory, otherwise I could be of no real service to others.

The second part of our training was carried on in the Mists which hang over the great River separating your World from ours. All souls must pass through these Mists on leaving their physical form for the last time. Three times I have succumbed to the influence of that dark sphere; my light has become shrouded and my mind darkened. On each occasion two of my fellow-workers carried me into a Hall of Healing, where I slowly recovered consciousness, and was able to return to my own home. Had I been selfless the evil conditions could not have overcome me. We must train ourselves so that Fear and sensual thoughts will find no response within our minds, but fall annihilated by their own inherent lifelessness. Remember that all evil thoughts and forms have no life of their own. They disappear so soon as this truth is recognised and applied. The task of Workers in the Mists is to destroy the (apparent) power of conditions created by

DISCORDANT HUMAN THINKING;

to light up the Avenues leading from one World to the Next with the Torches of Love, and Truth, and Wisdom. These Avenues need not be full of sorrow, fear and darkness. They must become illumined by the true Joy of Life and Understanding so that the Sting of Death shall disappear. I have more to tell you about this region. Many still in the flesh are called upon to work there with us during both waking and sleeping hours. I want to impress upon you the importance of such work. Next time I will speak of the third portion of our training.

(To be continued.)

PSYCHIC PAINTINGS BY MRS. PRYCE-JONES.

An exhibition of psychic pictures "done under soul possession" by Mrs. Pryce-Jones (Rex Haida) was opened this week at the Chelsea Gallery, 91, Kings-road, Chelsea, and will continue until July 2nd. All who are interested in this form of psychic development will do well to see this most interesting collection comprising some fifty odd pictures.

Mrs. Pryce-Jones lost her son Rex in the Battle of the Somme in November, 1916, and soon after the boy appeared to her and told her to get pencil and paper, and write. She did so, and thus began a series of wonderful communications that proved to her entire satisfaction that it was really her son who was influencing her. Later on she was led to paint, though she has no gift in this direction. She says, "In doing my pictures I am always being impressed with the idea or thought that I see nothing but white paper, and, if I obey, everything goes well. When things go wrong it is because I take a hand in affairs, confuse my artists, and spoil the picture."

She adds: "Faith in my son and the artists he brings is all that is required, and yet it is one of the hardest things to learn, just to shut out self completely and entirely and hand over the reins of one's will to another more competent to control. Thus it will be seen that my pictures are not visualised, and that I have no idea what the next may be or how it may develop. My hand is simply used just as an artist would use his brush."

The exhibits include pastels, water colours, oils and pencil drawings, and there are many beautiful colour schemes. A feature of the pictures is their symbolism. Fortunately an excellent catalogue which has been prepared gives a good deal of explanation. Much interest will be excited by a pencil drawing of the Czar of Russia and his family. It was drawn upside down, the figures being brought out by erasing the background with a piece of indiarubber pointed like a pencil.

A VISION.

The tortured ways with thickets set
Shall lead to open spaces yet,
And all the hardships of thy lot
In flowery meads shall be forgot

For He who knows thy hidden stress
Hurts but awhile the more to bless,
And thy frail soul misunderstood
Shall yet proclaim that God is good.

—VEITCHLING.

OBITUARY.—Spiritualism in Brighton has lost an earnest supporter in the transition of Mrs. Elam, a lady who has been associated with the cause for many years, has acted as hostess for mediums visiting the town, and was a member of the newly formed Psychic Centre. The funeral took place at the Brighton Cemetery on the 8th inst. in the presence of a large number of friends, and an impressive memorial service was conducted last Sunday at the Old Steine Hall by Mr. J. J. Goodwin, the leader of the Brighton Spiritualist Brotherhood.

ECTOPLASMS.

By LIEUTENANT-COLONEL E. R. JOHNSON, I.M.S. (RETIRED).

It may seem a presumption on my part to write on the subject of ectoplasms, for I have never seen an undoubted example of this phenomenon; but I have witnessed a good many materialisations and most of the common happenings of the seance room. In addition to this I have studied psychic photography, as exhibited by many photographers, each one of whom seems to produce phenomena usually characteristic of himself or more probably of his unseen helpers.

I cannot help thinking that most of us are trying to get at the root of things by concentration on one small branch of a subject and leaving out its relation to other phenomena which are allied to it. We want someone to synthesise our knowledge and also use deductive methods. Evidently there is an analogy and relation between the production of ectoplasm and one of the stages of a psychic photograph. This will be referred to later on. Another analogy is suggested by a subject which has been named "The Mechanism of Life," by Dr. Stéphane Leduc, in a book of that name, of which there is a good English translation.* This work has attracted little attention in England, and yet it seems to illuminate the mystery of ectoplasm very considerably. To those who have not seen the book I may say that, from what are called inorganic chemicals, in solution, Dr. Leduc was able to produce interesting and beautiful forms imitating or mimicking structures such as well-formed cells, leaves, flowers, fungi, corals and even free-swimming forms reminiscent of worms, crustaceans, etc. Some of these showed that they could repair themselves, or be repaired, after an injury; but they were always short-lived and did not seem to have any reproductive powers. The illustrations in the book are good and numerous, and they almost seem to suggest that Dr. Leduc must himself have had some psychic power; but his book is that of a careful modern scientist and he would, I am sure, have scorned the idea.

Needless to say, that an attempt to link up the subject of materialisations in the seance room with psychic photography and the mechanism of life would be too vast an undertaking for a short article and to make it of value it would have to be freely illustrated.

A good many photographs, taken by the late Mr. Boursnell in my presence, are evidently closely related to materialisations. They show the extrusion of cloud-like matter, casting a definite shadow, and issuing from the sitter, which I regard as analogous to ectoplasm and having the same relation to it as vapour in a cloud has to ice. I have seen a photograph of this cloud-like substance in which the particles were plainly to be seen condensing into small globules. Leduc's book illustrates the same phenomenon.

We may also find in recapitulation another key to unlock the mystery of ectoplasmic forms, for, in the making of man, embryology plainly shows that the earliest recognisable form, protoplasm, consists of a few common chemical elements. It is apparently structureless and unorganised, and may be taken to represent the mineral kingdom of Nature. In this, cells soon appear and the vegetable kingdom begins to take charge. The cells then group themselves into structures of greater complexity closely resembling familiar vegetable forms, and so on to the animal and human kingdoms.

A scientific friend has kindly given me a micro-photograph, which illustrates very perfectly the vegetable stage of ectoplasm. The original negative, a small portion of which has been greatly enlarged, was obtained without the use of a camera by holding a sensitive plate or film between his hands for a short time. It looks like a number of long strap-shaped leaves of different sizes resembling the leaves of a submarine plant known as sea-grass (*Zostera marina*).

Embryology is a subject with which we are not all familiar and many do not know that the man-to-be passes through a stage when he has gills at the sides of his neck, like those seen on a primitive type of fish, such as the shark; while later on he resembles a four legged mammal with a conspicuous tail. This is recapitulation, and even after his birth he runs through certain stages of his ancient history, which can be traced right through the "seven ages of man"; or at all events up to the seventh, when, so far as his form is concerned, his cycle of physical plane existence declines, his pilgrimage is over and he reverts to the dust and ashes of the mineral kingdom.

Let me not be misunderstood. It is the form side and not the life side I have been considering. These are two entirely different lines of evolution but running together concurrently. Tennyson, the poet and occultist, admirably condensed this idea when he wrote:—

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
And the Lord—'Not yet, but make it as clean as you can
And then I will let you a better.'"

I suggest from analogy that ectoplasm is just one stage which we glimpse when a materialisation is building up. Of course ectoplasm or anything recognisable by our five senses is not the first stage of a creation or of a materialisation. Whether ectoplasm is more related to the mineral or to the

* "The Mechanism of Life." (William Heinemann, London.)

vegetable kingdom in structure has still to be discovered, but it seems highly probable that in a materialisation of any kind there is a rapid but evanescent recapitulation of some part of the great evolutionary scheme. Early steps in the same process are described and illustrated in Dr. Leduc's book and something of the same kind occurs in the making of a psychic photograph.

There must be many stages before the mineral or protoplasmic form is reached; such as the idea and the thought-form; but these are on planes of nature we cannot investigate directly (at present) and we have to use imagination and analogy and possibly intuition and inspiration. Doubtless these do not bring us proofs, but we may comfort ourselves with the knowledge that nothing that is made is created in heaven above or on the earth below can have come into existence, from the making of a universe to a battleship or a teaspoon, without the use of imagination by some intelligent being or beings.

FLOWERS IN THE BEYOND.

Mrs. E. A. Leale (North Parade, Bath) writes that since her son passed on she has experienced a sense of his continued nearness to her, as well as receiving communications from him. She had one such experience on the morning of her birthday in July last year. Waking in the dim light of early dawn she was aware of a presence close beside her bed, and heard her boy's voice say, "Mother, I have brought you a birthday gift." She looked, and there on the small table by the bedside lay two roses—one pure white, the other a deep crimson. He told her they were sent her as tokens of the Master's love. The red rose was the symbol of His sacrifice for sin, the white of the robe of purity he would have her wear. "Mother, keep your robe unspotted of the world." The daylight flooded the room as her senses became fully aroused to her material surroundings. Again she looked at the table. The roses had disappeared, but their message remained.

Among the communications from her son, which Mrs. Leale has sent us, and in which he describes the employment in which he is engaged, and the scenery of the sphere in which he lives we find special reference to the beauty and fragrance of the flowers and the spiritual influence which they exhale. He describes himself as sitting, on one occasion, with a friend on a hillside under the shade of a noble tree, and observing that all around grew a little flower which yielded so sweet a fragrance that the air seemed heavy with its perfume. Plucking one of the blossoms, his friend said:—

"You see this flower, small, of a delicate hue, and so fragile that it droops at a touch, yet possessing such power that though we were some distance away from the spot on which it grew it could yet make us sensible of its sweetness. Is it not so with some whom the Lord loves upon the earth? You will see men pass by the little wayside flower or it may even trample upon it as they walk across the soil on which it grows. These will spend vast sums of money upon gorgeous blooms, which give out no fragrance because their high cultivation has killed any sweetness they may have possessed. It is so with human lives. There are those simple sweet natured souls who live so near to Christ that they expand in His love and light, and who, though often neglected and trampled upon, shed fragrance all about life's pathway; and there are the gorgeous blooms before whose beauty and wealth the world is ever bowing down. Our Lord loves the lowly in heart, and here upon these hills you will ever see the simple flower, full of fragrance."

THEOSOPHY AND REINCARNATION.

Mrs. Besant reprints in the May "Theosophist," with some slight amendment, the address on "Neutrality in the Theosophical Society," which she gave in October, 1919, before the London Federation, and in which, while stating her firm conviction in the truth of reincarnation, she gives her reasons why she is not willing that the Society should teach that doctrine. To her the great value of the Society lies in the fact that the people who come to it are those who are in search for truth, and the seeker for truth does not need that somebody else shall try to press it upon him. He has to find it out for himself, and no one else can find it for him. Also for the Society's own sake it is important that it should be neutral.

"Suppose we should, as a Society, teach authoritatively the doctrine of reincarnation, make reincarnation a dogma of the Society. We should get plenty of people coming from the East, because they already believe it. On the other hand, we should keep away many in the West, because they do not like it, and would almost always reject it the first time they hear it. But we do not want to keep them out of the Society; we want them to come in and study, and think, and argue for themselves, and not take second-hand arguments. The promise of that time which shall come in the future, when no man shall teach his brother, for all shall be taught of God, the Inner God—that seems to me a far greater ideal than the ideal of a Society bound down by acceptance of certain doctrines as known at a particular time. It will grow with the growth of thought, and will never be out of date."

THE W. T. STEAD MESSAGES IN THE "WEEKLY DISPATCH."

ADDRESS BY MISS ESTELLE STEAD.

The abiding interest felt in the work and personality of W. T. Stead was abundantly shown in the size and enthusiasm of the gathering of members and friends of the L.S.A. in the large hall at 6, Queen Square, on Thursday, June 9th, when (to use the chairman's felicitous phrase), "the honoured daughter of an honoured man" delivered an address on "My Father's Messages in the 'Weekly Dispatch.'"

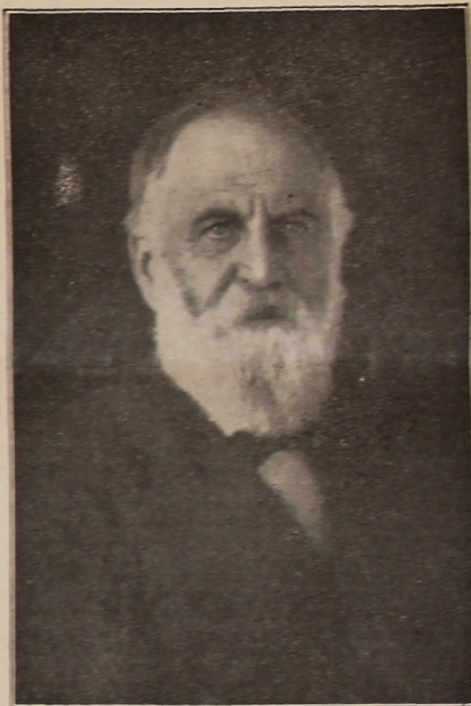
Mr. H. W. ENGHOLM, who presided, said that he had

had translated from the French. It did not take long for the Editor of the "Weekly Dispatch" and himself, with the aid of Miss Stead, to decide that they were the messages they wanted to follow those of Mr. Vale Owen. Now they were going to have the great privilege of hearing from Mr. Stead's daughter her own personal impressions and experiences regarding the communications.

Miss STEAD, who was received with applause, said she thought it might be of interest to them to hear the story



Miss Estelle Stead.



The Late W. T. Stead.

THE HONOURED DAUGHTER OF AN HONOURED MAN.

never met Mr. Stead in this world, but in many of his (the speaker's) labours during the last five years he had been in touch with him. It was during the first week of the publication of the Vale Owen Script in the "Weekly Dispatch," when he was down at Orford Vicarage, that he had a sitting with Mr. and Mrs. Vale Owen at which a message from Mr. Stead was received through the planchette. It opened in a characteristically bright, breezy way with the words: "Right welcome are you, Engholm." He had carried that cheery message about with him ever since. From that day he knew that W. T. Stead had been with them right through. In the book, "Letters From the Other Side," which consisted of messages now known to be from Archdeacon Wilberforce, the communicator stated that he did not often see Mr. Stead, but when they did meet it was a soul feast, and went on to describe Mr. Stead as engaged in work which was having a tremendous effect on this side. Regarding the Stead messages in the "Weekly Dispatch," Mr. Engholm said they came along at a psychological moment. The Vale Owen messages were nearing their end and there was nothing to follow. They had a number of manuscripts, but none which they thought suitable, and they were nearly in despair when they received a visit from a young Dane bringing these wonderful messages which he

of these messages, and of how she first came to know that her father was concerned in getting them through. In the autumn of 1913, when in America, she passed through a trying time owing to the mistaken kindness of people. She was shown many messages purporting to come from her father, a large proportion of which she felt sure were not his. In a talk she had with him on the matter he said, in his generous way, that she must not think unkindly of these people. The guides of mediums were very anxious to get messages from him. If he was speaking anywhere they would get something of what he said, but there would be very little of him in it by the time it got through, after the colouring of the medium. He said, however, that he was attached to a medium in France and that she would hear more about the messages he would give there. He said she was not to trouble about it then, but just to make a note of it. She returned to England, and with the outbreak of the war the matter almost passed from her mind. In 1918 she received a communication from her father saying that he wished her to publish a book shortly. She was then heavily pressed with the editing of the "Review of Reviews" and other work, but her father reassured her by saying that he would provide all the material. She heard nothing more until the beginning of this year, when the

Editor of the "Weekly Dispatch" rang her up to say that he had had brought to him messages purporting to be from her father, and wished for her opinion of them. He informed her that they had come through a French medium, and this recalled to her what her father had previously said. The messages were brought to her, and when she read them she at once felt that they were from her father. That evening she went to a direct voice séance with Mrs. Osborne Leonard. Her father spoke to her and, without her saying anything, he mentioned the messages. He said, "I know all about them. You must take into consideration that they have come through a French medium and are coloured to a certain extent by this channel."

Madame Juliette Hyver, through whom the messages came, had been mediumistic from childhood, but was not a professional medium. The messages through her were inspirational, not automatic. Miss Stead said that her father had been introduced to Madame Hyver by a friend on the Other Side soon after he passed over in 1912. He told her that he would like to dictate to her twelve messages on how seriously to occupy herself with practical Spiritualism.

Alluding to the fact that her father stated that he was working in conjunction with a group of spirits, and that sometimes the medium was inspired by himself and sometimes by others in the group, Miss Stead remarked that some of the messages made her exclaim "That's father!" while others did not appeal to her in the same way.

In response to Madame Hyver's request for a proof of identity Mr. Stead advised her to ask M. Victor, who translated the messages into English, to go to some medium in England and proof would be given to him. He visited Mr. A. Vout Peters and Mr. Vango and received so many wonderful personal evidences that he felt convinced.

Then there came the question, if all the messages were not absolutely inspired by Mr. Stead, why was his signature affixed to them? He explained that though it was the messages themselves which really counted, a signature did make a difference. People who read them must have something to attract them. They knew his name in connection with Spiritualism and other matters, so it was decided that his name should be put to the messages. Miss Stead had submitted the messages to Miss Scatcherd and Mr. David Gow and they endorsed her opinion of their genuineness.

After Miss Stead had commented on some of the ideas in the messages which she regarded as specially characteristic of her father, she quoted Dr. Ellis Powell's opinion regarding them. Referring to the manner in which Mr. Stead dealt with the various aspects of mediumship, he said, "The emphasis laid upon these arguments is worthy of the fearless journalist whose opinions they represent. If he did not retain his fearlessness and his love of truth one might perhaps have expected him to hush up some of the darker aspects of psychic investigation in order to present it in an aspect of unbroken radiance. But he is too honest and too scientifically candid to do anything of the kind, and his honesty and candour add immensely to the value of what he has written."

Dr. Powell also expressed the view that the ideal of Spiritualistic demeanour was never more nobly enunciated than in the last of the messages published. In that message Mr. Stead said: "If Spiritualism makes a man better, more charitable and more tolerant, and gives him a wider comprehension of his duties, then he may truly say that he is learning his lesson, but if it leaves him sectarian, egotistic and presumptuous, then you may be sure he understands Spiritualism no more than a bigot understands Christianity."

With these words, so full of meaning and purpose, Miss Stead closed her interesting address.

THE CHAIRMAN said that to have heard Miss Stead vouch for her father's messages as she had done endeared those messages to them all. To him they presented one of the greatest text-books of Spiritualism.

MISS SCATCHERD expressed her agreement with the Chairman's view of the value of the messages. She had been struck by meeting with phrases and turns of expression in them which she knew to be identical with those used by Mr. Stead. Taking all the circumstances into consideration the veridical character of the messages was astonishing.

DR. ABRAHAM WALLACE said that he had listened to Miss Stead's remarks with the keenest interest and pleasure. Mr. Stead was one of those who had benefited in a marked degree by practical Spiritualism. He asked them to join with him in thanking Miss Stead for her illuminating address. (Applause.)

MISS STEAD, in acknowledging the vote of thanks, said that the book containing her father's messages would be issued by the Stead Publishing House, together with a selection of opinions on the messages from leading people in the Spiritualist cause, in about three weeks' time.

MASONIC LEGENDS.—Mr. Dudley Wright has compiled an interesting story of the early days of Masonry in his book, "Masonic Legends and Traditions" (William Rider and Son, Ltd., 5/- net). He points out that it is impossible in many cases, in the absence of documentary evidence, to say where legend ends and history begins. He thus only lays claim to the pioneer work of collecting from all available sources the various stories in connection with the Craft throughout the ages.

THE POWER OF FAITH.

(EXTRACT FROM AN ADDRESS DELIVERED BY MR. ERNEST MEADS AT THE STEAD BUREAU ON FRIDAY, JUNE 3RD, 1921.)

I once took a clergyman friend with me to visit Mr. Bourns, the photographic medium. During our conversation, spiritual healing was referred to, and the clergyman remarked: "I am well acquainted with it; it is practised in the Church to this day—I speak from experience. I also know that savages perform seeming miracles of healing by the use of the black art." Immediately a medium, a member of our little circle, became entranced and said, "Brother, I am grieved to hear you say that. Your heart is in advance of your head. How can that which is beneficial, as healing the sick certainly is, be achieved by the black art? There can be no blackness or evil in a faith which has for its object the good of one's fellow-man. Be not narrow in your view, brother; the Holy Spirit everywhere and at all times responds to true faith and love."

How exquisitely is this lesson taught to all men by the vision of Peter, who, being a Jew, had inherited much of the narrowness of his countrymen; yet who, standing in the presence of the Roman centurion, Cornelius, could say from his heart: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted of Him."

The natural expression of faith is prayer, with its cravings for an ideal of some sort—desires towards attainment of that ideal are part of our very nature; and these desires, taking shape in the mind, constitute prayer.

The difference between good prayers and bad lies in the motives and in the conception of the Being to whom we pray.

Many a man would start back in horror if his real prayers—his innate desires—took a definite form and he could see the kind of spirits who responded to them.

It is because of the power behind it that faith is so potent a factor in the development and application of the laws of the Spirit. Faith, working in harmony with the law of affinity which gives it direction, draws to our side wise and pure spirits, whilst feeble faith, not reaching out firmly towards any object, places a certain amount of force at the disposal of any wandering or idle denizen of the invisible world.

True Spiritualists, having faith in their own integrity and in the power of response from their unseen friends, have experiences which the ignorant consider improbable or impossible. To those of us who would fain tread the Christian path, looking to Him for the bestowal of the Holy Spirit, to Him Who was the perfect ideal and complete attainment of human possibility and the expression of the perfect, all-patient, all-forgiving love of the Father to us—strong, vigorous, vital faith is to-day essential as at the most important epochs in history, for we are on the eve of great things. The dawn of a new and glorious day is breaking—a day in which personal sight and knowledge shall be restored to the Church, its true priests and its faithful followers—that sight and knowledge which was bestowed upon the saints of old. It was the secret of their devotion and strength in times of persecution, and the reason of their indifference to the things of the material world, for they saw and knew Him.

Science is a good thing, with a lesson to teach. Learn it well. But recognise its limitation, which is intellect. After and beyond this limit comes the sphere of Faith; there the human spirit, being at home, can work untrammelled. It is there alone that the spirit can achieve those heights which ever evade the intellectualist.

Thus do the faithful receive instruction and wisdom and thus may it be with us if we will use that power of faith which is ours if we will but take it.

THE L.S.A. GARDEN PARTY.

TICKETS IN GREAT DEMAND.

There is every indication that the L.S.A. Garden Party, to be held in the beautiful grounds of "Rosedene," so kindly lent for the purpose by Dr. and Mrs. Ellis T. Powell, will bring together one of the most representative gatherings in the history of the L.S.A.

The Secretary has asked us to urge all those who desire tickets to make application as soon as possible, as Saturday, July 2nd, which is the date of the function, will soon be with us, and as the price of the tickets include tea and light refreshments, it is very necessary in these days for those organising this fête to know how many are to be catered for.

We hear that a large marquee is to be erected in the grounds, and also many small tents which are to provide attractions that will make the afternoon pass quickly and pleasantly.

There is every hope that Mr. Jeffrey, of Glasgow, will be present to give one of his famous demonstrations of wizardry.

Apart from the entertainments and amusements that will be provided, the grounds of "Rosedene," situated at the top of Christchurch Avenue, Brondesbury Park, are looking their loveliest, and so extensive are they that all the members of the L.S.A. can easily be accommodated.

"THE HIGHLANDS OF HEAVEN."

NOTES ON CERTAIN PROBLEMS RAISED BY THE VALE OWEN SCRIPT.

By F. BLIGH BOND.

(Continued from page 379.)

RECURRING SCIENCE.

The interest of this section (pp. 80-81) lies in its suggestion of a working knowledge of Nature's latent forces and their subservience to the spirit of Man, as accounting for the legendary marvels and magical powers of antiquity. "There was a time," says the Script, "when science did not mean what it means to men to-day: when there was a soul in science, and the outer manifestation in matter was of secondary interest. Thus it was with alchemy, astrology, and even engineering." "It was known in those days that the world was ruled from many spheres and ministered to by countless hosts of servants acting freely of their own will but within certain strait limits laid down by those of greater power and higher authority. And men in those days studied to find out the different grades . . . of those spiritual workers and the manner of their service in the different departments of nature and of human life. . . . And they found out a considerable number of facts and classified them. But inasmuch as these facts, laws, and . . . conditions were not of the earth-sphere but of the spiritual, they were fain to express them in a language apart from common use." "When another generation grew up whose energies were directed in other ways, these, not considering well what manner of knowledge was contained in the lore of their ancestors, said the language was allegorical or symbolic; and thus doing, they also made the facts themselves assume a shadowy form, until at last there was little of reality left."

We can apply this with great force to ourselves as a generation imbued for centuries in a mode of thought so materialistic in its trend that all the old gods, heroes, and nature-spirits have ceased to represent real powers of nature, and have become nothing to us but myth and allegory. It is our conceit that we have built up an edifice of knowledge greater than anything possessed by our remotest forefathers. We rejoice in a science which can control natural forces by the application of methods derived from intellectual principles alone, and from the study of phenomena and the laws deduced therefrom. In this we have unconsciously been led by a governing impulse, irresistible in its nature, which has for the time held us blindly to the trend of the universal thought. And side by side with this, Nature herself hardens in her aspect to a merely material semblance. It is a great mystery. Yet we have, it seems, passed the turning point, and this generation are already witnesses of the return of the soul of science to inhabit its body of activity. From the chrysalis of physical science will emerge the Psyche of a thousand beautiful freedoms, and the dry bones of religion will once again be animated by the breath of spiritual life, and arise new and vigorous.

The phenomena of the séance-room have this value, that they explain for us the possibility of truth underlying some of the old legends hitherto deemed fantastic, such as the removal by occult agencies of heavy weights and the transportation of solid objects. We may see by this means that the piling of cyclopean masonry is in reality no greater marvel than the suspension of a heavy table—it is but a question of the degree, the scale on which the phenomenon takes place. And we recall what Jesus said about the power of Faith—that if we were possessed of that power we could say to this mountain "Be thou removed, and be thou cast into the sea"—and it would be done. And with the return of Faith, which is the return of the evidence of things unseen and the power to grasp them, we shall yet be privileged to see the Master's words fulfilled. And even greater things shall we do in His Name.

Much of the ancient wisdom, it is said, was hidden and handed down in the guise of folly, when the wise ones foresaw the coming of the dark ages, and knew that the pearls of wisdom might no longer be preserved in their pure state for the profane to behold. Thus they say was the *Tarot*, with its emblematical keys of creation, delivered to the ignorant and foolish for use as a vehicle of divination, and so revered and preserved, even though from superstitious motives, lest it might be ultimately lost. So with the fairy lore and the romance of the troubadour. In these, it may be, many priceless jewels of ancient wisdom are enshrined, and it is for us to-day to take the material end of the clue they offer, and, working backward ever in the light of our spiritual reason, discover at last for ourselves and for the world the realities of their hidden significance.

OUR SPIRITUAL ENVIRONMENT.

The section (p. 88 *seq.*) which describes the states in which the spirit may dwell, recalls very strongly the doctrines of Swedenborg concerning Heaven and Hell. Light and darkness are states of the spirit. When a soul in darkness cries for light, this means that that soul is ready for entry into a higher environment. The progress is not sudden from darkness to light, as too full a light would be torture to the unprepared soul, and blindness would result. So each one finds his way to that region which is fitted to his condition, and in which the environment is in harmony with his own stage of development. The world may be a paradise to the worldly, and at the same time a purgatory to the unworldly soul. Each one chooses his companions wittingly or unwittingly (p. 100). Like attracts like (p. 103), and forces unseen mingle with our own endeavours, whether we will or not. That is to say, we cannot be alone or act alone, but must act, and will, and contrive in partnership with these unseen forces of personality, and must make our selection of them with care, for which purpose prayer and a right life are the only guarantees. Jesus Christ came into the world to show the unity of the spiritual and material kingdoms, and that they were but two phases of the one great Kingdom. This is the one great motive throughout His teaching, and for this it was that His enemies put Him to death. And to-day there remains but too much of their sentiment both in the Church and in the world outside. And until men of the present day realise that those who are coming to earth on an enterprise of love are angels and fellow-members of the same Kingdom of the Father, we shall not make much advance in the discerning between the light and the darkness (p. 119).

TRANSMUTATION OF THE DIVINE ENERGY.

It is stated (p. 124; see also pp. 48, 49) that by the operation of the spiritual will, changes can be brought about in the quality of the motions of matter by a process of transmutation, and from this change of movement follows necessarily "a change of result." This is accomplished gradually under the auspices of higher powers, and not only are the actions of men dealt with, but the course of Nature in all its parts. It is by this application of spiritual force that the worlds are developed and enabled to produce vegetable and animal life. Life, then, is due to the operation of spiritual laws acting on matter, and not to a mechanical outcome of its own interactions. But Matter itself is the result of the transmutation of spiritual vibrations into those of the grosser sort, so that it is true to say that matter is vibration, and the resultant of vibrations of a quality more refined. Hence the dissolution of the fleshly body will leave us in possession of a body of vibrations more enduring because they are those which gave life to the material, and are nearer to the energising Will which brought it into existence. This body of ethereal matter will serve us for a while, and will then be transmuted into one still more permanent, and of quality more sublime.

Exactly the same teaching is found in the script of John Alayne, where the doctrine of the transmutation of Matter to a higher mode of vibration in which it will be gifted with an increase of stability is plainly affirmed. In this condition, Matter, hitherto inert and refractory to the will of Man, will become plastic and obedient to his spiritual control, and will eventually take on a form of intelligence which will render it his faithful and all-capable servant. This state of spiritualised matter is called the Middle Kingdom of Matter and Spirit, and it is synonymous with the New Earth and New Heavens of the Christian promise.

On p. 134 of the Script it is again affirmed that the body we now wear, and the trees and rivers, etc., which we call real, are not so enduring nor so real as their counterparts in the spheres. For there is found the energy which comes to our systems, and is as the electric dynamo to the single lamp as to its power and intensity. "When, therefore, men think of us as whiffs of smoke, and of our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view."

When the time arrives for a new evolution, to misunderstand the signs is dangerous. For a grub not to become a butterfly when its hour is at hand would mean death; it must then be either a butterfly or a dead grub.—Dr. I. K. FUNK.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

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A COUNSEL OF QUIETNESS.

Whoso lives quietly in his own will, like a child in the womb, and lets himself be led and guided by that inner principle from which he is sprung, is the noblest and richest on earth.

—JACOB BOHME.

So long as a man trusts himself to the current of Circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law, and never the philosopher.

—RUDYARD KIPLING.

We see in the two aphorisms quoted above a striking example of the way in which the same idea can be expressed by two different minds. There is a world of difference between the form given to it by the old-time religious mystic and by the modern writer brilliantly intellectual and observant. Yet for all the wide difference of standpoint the underlying thought is clearly the same.

Is the idea a true one? We think so, although it is not true for those who have not yet grown to it. But it is none the less excellent counsel for those who can receive it, even though to most of them it will have to remain as an ideal after which to strive in a "madly-jangled" state of humanity.

As it is a spiritual admonition, more than a mere principle of worldly-wisdom, we give prior place to the form in which it is set out by the unlearned mystic, for the tranquillity he describes must come first to the spirit before it can enter the mind and express itself in the daily life. We think that with Böhme it had behind it a truth which he had himself lived and experienced; it came from something deeper than observation.

Alas! it is but the few on the whirling wheel of existence who are able to "enjoy the repose of the centre." For the most of us our tranquillity is an outward one—a mask that conceals the storm and struggle within. So much of self-control we have won—but only so much. The change has begun at the circumference, but not at the centre. Within we are still at the mercy of fate and circumstance. The sepulchre has been "whited," but it is still a sepulchre.

The call is to "repent" which, as Dr. Ellis Powell has told us, really means to change one's mind or one's point of view. The new order of life which is thrusting through the wreck and chaos of the old order to-day is helping us. It is pushing us back on the centre, forcing us irresistibly to the pristine and essential things. If the process is a painful one, it is only because we resist it. If we give way and co-operate with it intelligently it will be painless and pleasant, for it will mark our obedience to the laws of Life. To go with the stream is usually regarded as a sign of idleness or weakness. It depends on the kind of stream. We may find it our duty to strive against the current of worldly circumstance, but in the spiritual order the rule is reversed. There we may go with the tide, having only to steer our course wisely, the whole power of the Universe doing all the rest for us. So only may we attain tranquillity of spirit—the one form of peace that has no perils and that never tends to inaction and decay.

IDEALS IN WORK AND WORSHIP.

Occupying the Rev. Walter Wynn's pulpit on Sunday last at Chesham, Dr. Ellis Powell spoke from Exodus xxvi., 1. "Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou make them." Thus (he said) was it enacted that a race with comparatively hazy ideas about personal immortality should be provided with beauty and colour while it was engaged in worship, so that the spirit might be soothed and elevated by the æsthetic inspiration of the surroundings. But we, with our scientific knowledge of the fact of survival, ought to go much further than that. We ought to surround not only our worship, but our domestic and social and civic life with the loftiest ideals expressible in beauty and colour: and for that purpose the routine physical work of the world should be placed more and more upon the shoulders of the great natural forces, so that man should have greater leisure for the development of his spirit and the creation of a beautiful environment, from which the hurry and the worry had been entirely eliminated. It was a mistake to allow our faith in the survival of the spirit to concentrate our thought and effort on the world to come. We were spirits here and now, and we ought, by the ruthless eradication of political corruption and greed, to realise the ideal that man should not live by bread alone, but by every word that proceeded out of the mouth of God—that is to say, by a wider and deeper understanding of the divine policy in its application to the affairs of this planet. The blue and the purple and the scarlet and the cherubim could only be produced by the cunning workman if he had time and opportunity to use the craftsman's skill, and certainly not in a state of affairs when the price of every article of food was doubled by unnecessary taxation. That which was economically wrong could never be spiritually right, and the more men knew about the survival of their spirits, in a state largely conditioned by the use they had made of their life on earth, the more resolute should they be that the terrestrial career should have its course amid the most inspiring surroundings.

FAIRY PHOTOGRAPHS.

To the Editor of LIGHT.

SIR,—In a recent article Mr. Patrick declares that the photographs of fairies, published in the "Strand," are clumsy fakes. These photos have been enlarged and also examined in the negatives by some of the most competent professional photographers in England, who could find no flaw. Mr. Patrick has not even asked to see the negatives, although Mr. Gardner has held them at the disposal of any inquirer. His criticism is therefore worthless save as a monumental example of the irresponsibility and slovenly looseness with which he and his colleague Mr. Whately Smith have approached an important subject.—Yours &c.,

A. CONAN DOYLE.

Windlesham, Crowborough.

THE BUSH-WOOD CASE.

Although we have practically closed the discussion of this case, we admit the following letter from Mr. F. W. FitzSimons, F.L.S., F.R.S.A., of Port Elizabeth, Cape Colony, in view of his testimony and his distance from England:—

I have read with interest the Bush-Hope controversy. I am particularly interested because I obtained some "extras" at Crewe under conditions precluding all possibility of fraud. Two friends were equally successful. Three of the extras were identified. Hope did not know we were coming. We simply rushed him into the business without notice of any kind.

Bush publicly makes serious accusations against Hope of fraud and trickery. Bush claims the extra is that of a relative of his who is still living. The simplest explanation which presents itself to me is that Bush prepared the extra himself, and introduced it into the packet of plates he took to Crewe. The motives which might impel Bush to resort to such trickery would be several.

(1) Notoriety.

(2) Having persuaded himself that Spirit photography is humbug and fraud, he considered he was doing a great public service in overthrowing Hope, whose genuineness and honesty has been vouched for by men and women of the finest intellect for the past twenty years. He probably considered the means justified the end.

(3) Bush has much to gain materially. He writes pamphlets and booklets against Spiritualism for money; and he has patented a certain instrument which he sells for a guinea. In consequence of the Hope exposure he has been advertised throughout the United Kingdom and elsewhere more effectively than if he had spent £100,000 or more in advertisements.

FROM THE LIGHTHOUSE WINDOW.

We learn that Mrs. Etta Wriedt has arrived in London, and will remain here for the next three months. Letters may be addressed to this office.

Those who are interested in the description of a séance with Miss Ada Bessinet recently given in *LIGHT* will find full details of wonderful sittings with her in Admiral Osborne Moore's book, "Glimpses of the Next State." Dr. Hyslop also refers to her in his book, "Contact with the Other World," where she is disguised under the pseudonym of Miss Anna Burton.

The "Natal Mercury" (May 16th) contains a report of a lecture by the Rev. Walter Wynn on "Is Spiritualism of God or the Devil?" It was delivered in the local Town Hall before a large audience. At the outset Mr. Wynn explained that no money from his South African tour would go into his own pocket. It would go straight to London to help the Poor Children's Guild, and he had asked the chairman, Mr. McLarty, to take charge of the proceeds, and forward them.

Mr. Wynn, in the course of his remarks, said that a great Spiritualistic movement was spreading throughout England and the British Isles, and they were on the eve of the greatest discovery ever known to mankind, which would make the Bible and Jesus Christ far more real to the world.

Mr. H. J. Osborne and his wife (Mrs. Jennie Walker) have just completed a successful six months' lecturing tour in Ontario, and are visiting Western Canada before returning to England in the autumn.

Sir Arthur Conan Doyle addressed a crowded audience on Sunday, June 5th, at the Portland Hall, Southsea, and his discourse was followed with intense interest. He conveyed the greetings of Spiritualists in Australia where, he said, large numbers were interested in the subject, but where there were also an enormous number around the gateway of the fold. The present was the day of small things, but those who knew and had foresight realised that the movement of Spiritualism had not only come to stay, but had come to conquer.

The New York correspondent of the "Daily Express" writes: "Sir Oliver Lodge's prediction that the day is coming when man will discover how to use atomic energy (the tremendous force which is locked up in the particles of all substances), and thus secure possession of an inexhaustible source of power, is attracting the attention of imaginative writers throughout America. Nothing that H. G. Wells put into his earlier books surpasses in detail the prophecies being hazarded as to what will happen to the world when atomic energy passes under the control of the human race." We are told that pages are being printed by the newspapers showing the capacity of a pin-point of atomic energy to lift a New York skyscraper, and revealing other potential feats which leave the reader gasping.

Sir A. Conan Doyle, continuing his reminiscences in the "Weekly Dispatch," describes how in Melbourne he went by tram car to one of his meetings, and on asking the conductor to be put down at the hall, that official, unaware of his identity, said, "It's no use, Sir, it's jam full an hour ago."

Miss Scatcherd is continually surprising those who know her by her versatility and resource, and Sir Arthur records an instance. Mr. Thomas Ryan, an Australian legislator, who presided at a luncheon given to Sir Arthur and Lady Doyle by the British Empire League, said "He had no particular psychic knowledge, but he was deeply impressed by an experience in London in the presence of that remarkable little lady Miss Scatcherd."

Mr. Ryan, continuing, said that he wanted some evidence before he could accept psychic philosophy, upon which Miss Scatcherd said: "There is a spirit beside you now. He conveys to me that his name is Roberts. He says he is worried in his mind because the home which you prepared for the widow has not been legally made over to her." All this applied to a matter in Adelaide. In that city, according to Mr. Ryan, a séance was held that night, Mr. Victor Cromer being the medium, at which a message came through from Roberts saying that he was now easy in his mind, as he had managed to convey his trouble to Mr. Ryan, who could set it right.

We congratulate the Spiritualist Union of South Africa on its new organ, "The South African Spiritualist," the first issue of which has just reached us. The Editor, Mr.

W. Round Saunderson, in a leading article devoted to "Our Mission and Policy," says: "During the past two or three years Spiritualism has made such vast strides in South Africa that a regular publication devoted to the cause has become an absolute necessity." In particular, it will prove a boon to those living in remote parts of the country. The paper is well printed and full of interesting news. The Editor's address is P.O. Box 6379, Johannesburg.

We note in the pages of our Johannesburg contemporary a warning to the public to refrain from consulting mediums who do not hold the certificate of the Spiritualist Union of South Africa, and thus safeguard themselves against charlatans and mere fortune-tellers "who trade upon the name of Spiritualism, and whom we intend to lose no opportunity of exposing."

After the committee of the Basingstoke Mechanics' Institute had refused the offer of Mr. W. Andrews to provide for the reading room each week copies of *LIGHT* and the "Two Worlds," that gentleman, we learn from the "Two Worlds," appealed to the annual meeting, with the result that the committee's decision was reversed.

At a recent meeting of the Council of the Glasgow Society for Psychical Research, Professor W. Macneile Dixon, who presided, intimated that arrangements had been made for a lecture being given under the auspices of the society by Sir Oliver Lodge early in October. It was agreed that the Lecture Committee should arrange for a course of lectures next session by authorities on psychic subjects. A sub-committee has been appointed to conduct certain branches of research work, and arrangements made for carrying this out. It was reported that there had been a satisfactory increase in the membership.

Miss Lind-af-Hageby, who is well known to our readers as a brilliant speaker and writer, has other sides to her activities. For instance, her heart is centred in the work of the Sanatorium Beausoleil in the South of France, of which she is Superintendent. Here, with the assistance of the Save the Children Fund, little mites, reduced to pathetic wrecks by the ravages of war, are tenderly restored to health.

We note an excellent article by Miss Lind in the "Daily Graphic," entitled "Why Women Will Make Good Barristers." In an introductory note the journal gives particulars of that remarkable occasion in the Law Courts when Miss Lind conducted her own defence, her address to the jury occupying over nine hours. The presiding judge said, "Miss Lind has cross-examined as well as any counsel at the Bar could have done. Her final speech was a very fine one. She is a woman of marvellous power."

At the head of a column of Church Notes in the "Yorkshire Observer" is a paragraph commenting on the financial success of Sir A. Conan Doyle's Australian campaign, and on the report in a church paper of Sir Arthur's unvarying courtesy to opponents, "his attitude in this respect being in favourable contrast with not a few of those who broke lances with him." The writer, presumably a clergyman, seems to have been impressed, and he gives expression to a broad view such as we would like to see more often.

He says: "All this goes to prove that whatever we may think of Spiritualism it is the essence of stupidity to imagine that we are going to dispose of it by laughing at it or by dubbing it nonsense. On the contrary, we want to examine it reverently, discreetly, advisedly, soberly and in the fear of God. It is simply pitiable to hear the way this great matter is treated in some Christian pulpits, showing usually an abysmal ignorance on the part of the preacher, who, with cheap humour, thinks he has settled the matter for ever. Surely the correct attitude towards it is that of the agnostic, who neither affirms nor denies, but waits to see."

"The Londoner," recently devoting one of his delightful causeries to "Divination by the Cup," concluded with this passage: "This divining by the cup was old wisdom before ever a pound of tea was weighed in England. For thousands of years the seers and prophetesses have been peering into the cup. The silver cup found in Benjamin's sack was my lord Joseph's cup, 'in which my lord drinketh and whereby he divineth.' Now, I think, this divination is harmless magic for simple old women, to whom nothing better than a cup of tea comes from the banquet of life. They drink their tea and are comforted. If in the dregs of that comfortable drink they can see promise of good fortune I would not have any wise person disturb their ancient faith. I hope that their old eyes behold the Jug and the Sun and the Sailing Ship, all of them happy omens in the tea-leaves."

THE OBJECTIVITY AND REALITY OF SPIRIT MANIFESTATION.

By THE REV. CHARLES L. TWEDALE (Vicar of Weston, Otley)

(Continued from page 375.)

APPARITIONS.

Of the objectivity of these, there are many proofs on record:—

1. Some have been seen to open doors and pass into a room, leaving the door open.
2. Others have been seen to move objects, or felt to touch the observers, while in many cases the sound of their voices, and of their footfalls, and the rustle of their garments have been distinctly heard.
3. They have been often observed by several persons at the same time. Sometimes the observers have viewed the apparition from different angles, one seeing the figure "full face," the other "en profile," showing three dimensional qualities and definite objectivity.
4. They have been observed to cast a strong shadow exactly like a mortal.
5. They have been known to give information previously unknown to the observers, and afterwards verified, and to foretell events which have come to pass, indicating personality and objectivity.

Instances of nearly all the above have been witnessed in my own house, as will be found recorded in my work, "Man's Survival After Death."

CLAIRVOYANCE.

That the figures seen clairvoyantly are frequently objective and external to the observer is easily proved by the test which I have devised, and which I mentioned in these columns some time ago. The test is a simple one. Let the clairvoyant cover the eyes with the hand, or close the eyes. If the figure is thereby shut out and ceases to be visible, this is proof positive that the figure is external to the observer, and has objectivity of some sort, and is not an image or impression formed within the eye of the observer. This objective clairvoyance very frequently happens. I have observed it, and put it to the test scores of times in my own house during the past few months, and many instances are on record elsewhere. If, on the contrary, the closed eyelids, or the intervening hand, makes no difference to the visibility of the figure, and it still continues to be seen, this shows conclusively that the "vision" is due to an image projected into the brain or upon the retina, and is internal, and is not objectively exterior to the observer.

These cases may be due to the materialisation of a transparency within the eye, or the projection of a luminous picture into the eye, in a similar way to the frequent materialisation of a transparency in the camera, camera slide, or sealed packet of plates, which is experienced in psychic photography.

In those cases of psychic photographs in which the figure is seen by internal clairvoyance and photographed at the same time, the transparency, or its equivalent, is being materialised or used both in the camera and within the eye of the clairvoyant, and the figure is not objective; but in those cases when the figure is seen by external clairvoyance and at the same time recorded by the camera, the figure is external both to the eye of the clairvoyant and the lens of the camera, and evidently has objectivity, the degree of which will depend on how far the process of materialisation has been carried by the manifesting spirit presence.

CLAIRAUDIENCE AND THE DIRECT VOICE.

A similar test to that I have devised for clairvoyance can be applied to clairsaudience and cases of the direct voice. If, on stopping the ears thoroughly with the lower part of the palms of the hands, the voice still continues to be heard, it shows that the auditory nerve is being excited from within and not by sound waves passing through the external air. If, on the contrary, the stopping of the ears prevents the voice being heard it shows that the sound is proceeding from outside the person hearing it, thus proving that the manifestation is external and of an objective nature.

It is impossible for anyone impartially to survey the whole field and weigh up the whole evidence without being convinced of the existence of the spirit world and of the survival of human personality, and of the fact that spiritual beings are objective entities and capable of a material and objective manifestation to mortals. Such has ever been the opinion of mankind, founded on experience, all down the ages. It forms the basis of all revealed religion, and of the supernatural experiences recorded in the Old and New Testaments.

Those who are labouring to destroy all belief in the Spirit World and in human survival either by trying to persuade their fellows that all psychic manifestations are mere externalisations of latent human forces, or by other means and arguments, must ever be regarded as the greatest enemies of mankind. Their hateful propaganda, pushed to its logical conclusion, robs individual man of his future, and spells the death of hope. Short of this hateful and repulsive anti-spiritual and materialistic teaching, than which no greater danger could threaten the human race, I can con-

ceive of nothing more disastrous to the cause of spiritual truth than that the idea should become prevalent that all spirit manifestations are non-objective, and that a spirit cannot see or hear us save through the eyes, or ears, or the psychic, or that a spirit cannot ever really and objectively manifest to us; that we do not ever really see spiritual presences, do not ever really hear them, do not ever really photograph them, do not ever really touch them; and that when materialised, as the Christ was, in actual presentation of the earthly form and identity, they are not really there; but that all these varied manifestations are only projections from some immaterial, intangible, inaudible, invisible entity; living somewhere, somehow—no one knows where or how—at a vast distance away from the observer or percipient. One cannot live on negations, and this sort of thing not only does not fit the facts, but it spells for the average man or woman the death of all real interest in the spirit world or in spiritual things.

Weston Vicarage.

May 14th, 1921.

PROBLEMS OF MEDIUMSHIP.

MUNNINGS-GAULTON CASE.

C. E. B. (Col.) writes:—

I must begin, as I did in my letter regarding Mr. Whately Smith and psychic photography, by remarking that opinions are not of much value unless they are backed up by knowledge and experience. So, in this case, it is difficult to gauge the value of the opinions published unless one knows the exact conditions under which each seance was held, and until one knows that those testifying to the genuineness of the phenomena were reasonably critical observers, and also competent ones, aware of the methods by which fraudulent phenomena could be produced, and with sufficient skill to detect them should they occur. For is it, or is it not, a fact that this medium Munnings was, at a seance not very long ago, caught red-handed in the perpetration of deliberate fraud, and that not by a circle of sceptical researchers who might have imposed harsh and inhibitory conditions, but by a circle of Spiritualists of whom a member was a well-known and highly respected Spiritualist possessing himself great mediumistic powers?

If such is the case, then surely Munnings must be regarded at least as "suspect," and the standard of evidence required to establish the genuineness of his phenomena must be much more stringent than if we were dealing with an honourable and upright man.

I would here differentiate sharply between spontaneous fraud occurring during a seance and deliberate fraud planned and prepared beforehand. Eusapia Palladino, when the power was weak, would undoubtedly attempt to move objects by normal means, but she would at the same time loudly protest that the sitters should have "controlled" her better; it is possible that, in a semi-trance, and possessed by the wish to produce phenomena, she could not help her action; but this is a very different thing from procuring and smuggling in "apports," or false beards, masks and drapery.

It has been stated that Spiritualists should not join the "wolves" in hunting down our mediums. Agreed, but I protest energetically when it comes to the appearance even of countenancing mediums who have been detected in the perpetration of cold-blooded and peculiarly heartless fraud, taking advantage, for the sake of a little money, of the most sacred and tender feelings of others.

Are the leaders of Spiritualism prepared to take the responsibility of misleading those simple and single-hearted people who do not possess the critical judgment to distinguish between the true and the false?

If it be considered that in spite of occasional fraud such mediums do produce genuine phenomena, let them be investigated scientifically by experienced and competent observers in the interests of knowledge and science, but not used in any other way. For if the phenomena are found to be genuine, it may be that they are produced by some abnormal yet natural powers inherent in the medium and directed by his subconscious mind, or spirit, but if they are directed by discarnate intelligences then surely those intelligences cannot but be of a low moral order with whom ordinary people had better have as little to do as possible.

Spiritualism has now attracted the attention of many able men, and I understand that it is the desire of the leaders to spread the knowledge of and belief in it; any tampering with the strictest standards of truth, integrity and critical judgment can but cover the whole movement with unmerited derision and contempt.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

Amount previously acknowledged	£	s.	d.
Mrs. Jacob	189	14	5
	0	18	0

£190 12 5

A REMARKABLE DREAM.

Dr. Lindsay Johnson writes:—

I have extracted the following anecdote from Princess Catherine Radziwill's book, entitled "My Recollections," published by Sir Isaac Pitman and Sons, 1906, which, I think, will interest you, and is worth reproducing. It will be found on page 15.

"During the Polish campaign (the mutiny of 1830) a curious adventure befell my father, which perhaps will interest all lovers of the supernatural. In order to make people understand it, I must say that one of my ancestors, the same one who was seized and thrown into captivity by the great Catherine, had died and been buried in a little town in the Kingdom of Poland, called Chelm. The condition of the country was so troubled at the time that it was not possible to convey the body to the family burial ground. Now, on the eve of the battle of Grochow, one of the important engagements of the war, my father was asleep in his tent, and dreamed that he saw an old man, whom he recognised, from the pictures he had seen, to be his grandfather, enter his tent. He noticed that he wore the old Polish dress, with yellow boots worn out at the toes. The ghost, if one may call it by that name, sat down beside his bed, and told him he was his ancestor and that the vault in which he was buried had that very night been broken open by the mutineers, and his body taken out of his coffin and put against the wall. He added that my father was to go to Chelm and bring it to the family grave to be reburied there, and also to erect two crosses in memory of the event, one in the park, and another in a spot which he carefully indicated at the turning of the high road leading to the house on the family property. He added that my father would be wounded the next day. Well, the next day the battle took place, and my father was shot in the leg. He was ill for a long time, and, it must be owned, forgot all about his dream. More than ten years later he happened to be at Chelm with the Emperor for some manoeuvres, and curiosity led him into the church. It had been closed ever since the mutiny, but my father insisted upon the vault being opened for him, and when he entered it he saw his grandfather's body standing erect against the wall, in the very dress and the same worn-out boots he had seen him in on the night of his dream. He had the body removed, and buried it on his estate, and the two crosses stand to this day as a commemoration of an event which, to say the very least, must be called singular."

THE BARBARIC FALLACY.

When Mr. Edward Lawrence, at the close of the first chapter of his "Spiritualism Among Civilised and Savage Races" (A. and C. Black, 5/- net)—a chapter which is itself an essay in the art of prejudicing a case in advance—tells us that "a subject which has received the sanction of distinguished men is one that merits careful investigation, and must, therefore, be treated with calmness and not levity," adding that it is in this spirit that he invites his readers' attention to the evidence he is about to submit, we know pretty well what to expect. We think of the quartette in one of Gilbert and Sullivan's operas in which the characters profess their resolve to consider a perplexing problem with "quiet, calm deliberation," as a preliminary to working themselves into a frenzy of passionate resentment and jealousy. What is the evidence that we are asked to regard (with calmness) as satisfactorily disposing of the conclusions arrived at after careful experiment and observation by the distinguished men to whom the author refers? Merely that similar phenomena to those of Modern Spiritualism have been known among savage as well as among civilised races, and that they have drawn a similar inference from them—viz., the fact of the near presence of an invisible world inhabited by discarnate beings, able under certain circumstances, to communicate with spirits still in the flesh. That savages believe this is apparently sufficient proof that it is not true, whatever the result of modern investigation may be. Mr. Lawrence does not tell us that he has made any personal investigation himself. He does not even mention his own beliefs nor his grounds for holding them. We are left to infer them by the ridicule he pours on the notion of the existence of spirits other than those in material bodies, and by the contrast he draws between the spiritland of the Spiritualist and "the Christian's" conception of Heaven and Hell, not as surrounding the present material world, but as far away. By "Christian" he clearly means the particular kind of Christian who believes as he believes. The animus of the man is evident throughout his work.

Admitting that Mr. Elliott O. Donnell is a disbeliever in and denouncer of Spiritualism, he cannot keep from repeatedly dragging in that gentleman's extraordinary stories and statements, with other matter that has no necessary connection with our subject, to prejudice his readers against it. However, the book can do little, if any, harm. It is much more likely to make its readers conclude that there must be something in the facts and beliefs it ridicules than to have the opposite effect.

RAYS AND REFLECTIONS.

Mr. B. M. Godsall, an old and valued contributor to *LIGHT*, sends me a cutting from a California journal in which he has called attention to the fact that Andrew Jackson Davis, the seer, in 1872 prophesied the advent of automobiles. In his book, "Penetralia," Davis told his readers to expect "carriages and travelling saloons on the country roads, sans horses, sans steam, sans every visible motive power—moving with greater speed and more safety than at present."

Davis even described the kind of propulsive power to be utilised. It was "a beautiful and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels." He also forecast aerial navigation, the chief necessity for which, he said, would be "the application of the contemplated superior motive power. This power will come." Many years before this he had foreseen the advent of the electric light. He was indeed a great seer, confirming by the accuracy of these small predictions, his larger visions of the coming world-order and his descriptions of the conditions of spirit life.

Someone has sent me a psychic romance, which begins by stating that the sun was setting in the west. This is followed by a note of exclamation; but the statement does not strike me as surprising. If the sun had been setting in the east or the north, that would have been really astonishing, and worth even two notes of exclamation.

I remember some years ago having to read a bulky manuscript given by "automatic writing," which contained some very surprising information purporting to come from "ancient spirits." One of these communicators stated that in his day the sun was where the moon now is, and the moon on the further side of it. Even the authority of an "ancient spirit" did not commend this very revolutionary astronomy. It reminded me of the schoolboy who said that a solar eclipse happened when the moon came between the sun and the earth; which is correct. He was then asked to explain an eclipse of the moon, which he stated was due to the sun getting between the moon and the earth! After which, no doubt, the cane came between the schoolmaster and his pupil.

Mr. Arthur Machen, who contributed the article on "The Rationalism of Mr. Edward Clodd" to *LIGHT* last week, is best known to the public in connection with "The Angels of Mons," which excited so much controversy in the early days of the war. He is also the author of several novels in which the mystical element is strong. Dr. Clifford once expressed the view that Mr. Machen is one of the finest of English stylists. His name is likely to become prominent now in quite another way, for to him is due the revival (or discovery) of the game of "Dog and Duck," a ball game in which he and his friends take immense interest.

"The Londoner," in the "Evening News," lately wrote in delightful fashion of the birth of Venizelos, the Greek patriot. He was a fourth son, his three brothers dying before his birth in Crete. That the child might escape the fate of his brothers, his mother left her house and lay in a stable, and the new-born child was carried out and left on the dry leaves by the roadside. Then, as though he were a foundling, he was picked up by friends, and carried to the house of his parents.

"That," writes "The Londoner," "is a tale which would be understood in every corner of the world where men and women follow the old ways and live by the old rules." And he tells how the babies of many races have been saved from the evil fates by just such a charm. "It was grey and ancient magic that saved the fourth son. Yet lucky stars must have shone upon that baby; I guess the parents forgot a part of the charm. They gave the baby a fine name, Eleutherios, 'the Deliverer.'" That, according to "The Londoner," might have been unlucky. "The child to be saved from the demons should have a poor name." But Eleutherios Venizelos grew up to be a Prime Minister, and one with more rational doctrine of the part played by spirits in human affairs than the ideas entertained by his parents.

"John o' London's Weekly" has compiled the names of "forty Immortals" elected by its readers in connection with a proposed British Academy of Letters. Amongst the distinguished names are three which should have especial interest to readers of *LIGHT*. They are the Right Hon. A. J. Balfour, Sir Arthur Conan Doyle, and Mr. W. B. Yeats.

An American humorist has been "explaining" the Einstein theory. Here are some of his points: "Wink your eye; the wink goes but the eye remains." "Close your hand: You have a fist. Open it: Fist gone." "Look and you see something. Close your eyes, and all is dark." "Blow out a light, and it's gone. Where? Ah! that's it."

LUCIUS.

CRITICISM RATIONAL AND IRRATIONAL.

By GEORGE E. WRIGHT.

The phenomena which form the subject matter of psychical research fall into two classes.

First, those which hypothecate extra-terrene influence—the great subject of communication with the departed. Here the issue is clear; if there is sufficient evidence—and others, beside definite Spiritualists, would say that the present evidence is sufficient—that communications are received, by the hand or voice of sensitives, which cannot be explained by normally acquired information, by telepathy *inter vivos*, or by chance coincidence, we are, in our present state of knowledge, driven to the conclusion that they must have an extra-terrene origin.

Second comes the class of phenomena which, even if their occurrence is a definitely proved fact—and many beside Spiritualists consider that, for some of them, at least, the evidence is now sufficient—do not necessarily require any spiritistic hypothesis to explain them. In this latter group of phenomena (for which I have elsewhere suggested the generic and non-committal term, "para-psychic") we are able to separate the facts from the interpretation of the facts. Thus a student of the evidence, such as the writer, may accept the genuineness of the "materialisation phenomena" recorded by Dr. Schrenck-Notzing without accepting his "ideoplastic" explanation of them; or may accept the reality of the psycho-dynamic phenomena observed by the late Dr. Crawford without subscribing to the belief that they were due to the action of disincarnate operators.

To many readers this attitude will appear unduly cautious. I think, however, that it will not be considered illogical. For example, Mr. De Brath (*LIGHT*, January 1st, 1921, p. 7), speaks of "the catena . . . of evidence that proceeds from physical phenomena to prove that man is a spirit here and now." But he will not, I feel sure, deny the value of an investigation which concentrates on the material and workmanship of the chain, and excludes from its present inquiry its points of support, or the load which it is capable of sustaining.

Human nature being what it is, it is perhaps too much to expect that many men should be prepared to consider the evidence for communication with the departed, without being considerably influenced in their conclusion by *a priori* beliefs, whether theological or materialistic.

When, however, we come to the criticism of para-psychic phenomena the critic has before him simple questions of fact, such as:—

Is a table lifted without muscular or mechanical means, or is it not?

Have impressions been produced in a sealed packet of photographic plates, or have they not?

Have materialisation appearances been genuinely produced, or have they not?

It should not be too much to expect that the critic should answer these questions fairly. That he should not confound the phenomena and their explanations, nor allow his bias against the spiritistic explanation thereof to affect his judgment as to the evidence for the alleged facts.

Unfortunately this expectation is far from being realised. Thus in regard to Dr. Crawford's work readers of *LIGHT* will remember a small pamphlet, which was almost entirely devoted to pouring ridicule on Dr. Crawford's hypothesis of spirit operators. This pamphlet was hailed by a distinguished physician as being a complete exposure of Dr. Crawford's evidence, although the writer had never dealt with the evidence at all.

Anyone who cannot separate phenomena from their explanations is incompetent to criticise them. Even more indefensible, more grossly illogical, is the attitude, so well summarised in Munsterberg's well-known dogma, "Science can admit of no compromise. Supernormal phenomena do not exist and never can exist."

One might have hoped that this attitude had now become obsolete, but to judge from a letter appearing in *LIGHT* (November 6th, 1920, p. 374) there are still some people in whom the logical sense is either wanting, or completely inhibited by prejudice. To such, one is almost inclined to apply the Biblical text: "Ephraim is joined unto his idols, let him alone." But at least every reasonable man can say, and should say, quite definitely, that a man who denies in advance the possibility of certain alleged facts is self-debarred from expressing an opinion on the evidence for them.

So much for the irrational and self-condemned criticism of para-psychic phenomena. It is, I think, a real misfortune that, outside the ranks of psychical research, we can find little or no useful rational criticism.

So far I have been considering criticism of the records of para-psychic experimentation. There is another form of criticism, that of the experiments themselves. In some cases it has been possible for persons outside the ranks of psychical research to join in these experiments. The opinions of these persons, on their own observations, should be of more direct value than those of critics on the observations of others. It is greatly to be desired that persons of known sceptical views shall join in these investigations, where the phenomena

are of such a nature that the presence of "fraud-hunters" does not, by suggestion, adversely influence the sensitive.

The sceptic has then only to answer a simple question, "Were the experimental conditions such as positively to prevent fraud, or were they not?" This should be a perfectly clear issue, but, even here, most illogical prejudice is very often displayed. I will give two examples.

The first will be found on p. 177 of Dr. Schrenck-Notzing's "Phenomena of Materialisations."

A Dr. Specht was present at certain sittings in July, 1912, and expressed himself as entirely satisfied that the initial and final examinations of the sensitive and the séance room, as well as the control during the sittings, were such as to eliminate the possibility of fraud. But a week later he wrote, "To-day, after a week has passed, I am convinced that everything was trickery." An excellent example of how some men prefer to pervert truth rather than to abandon prejudice!

The second example of "intellectual obliquity" will be familiar to all readers of this paper. I refer to the remarkable experiments described in *LIGHT* (October 30th, 1920, p. 346, and November 6th, 1920, p. 362). I extract therefrom the short facts which concern my argument.

An unopened packet of photographic plates was sealed and signed by two witnesses, held by one of them, Miss Scatterd, on the forehead of a sensitive at Crewe, brought by that lady to London, examined on arrival by a committee including four photographic experts, opened and developed by the investigators, and an image found on one of the middle plates of the packet.

Now the sole point at issue is—was that image produced by any normal process, or was it not? It is admitted that it could not have been normally produced unless the packet had been opened. Therefore the whole thing resolves itself into the very simple question—was the packet opened between the time it was sealed at Crewe and the time it was unsealed in London? A plain question demanding of the investigators a plain answer, "Yes" or "No."

It appears from the record that when they proceeded to open the packet all the investigating committee were satisfied that it had not been tampered with and that there had been no substitution. They then proceeded to open it and develop the plate, and obtained the above result. The experiment must therefore be accepted as conclusive of the simple fact that the image on the plate had not been normally produced.

It is at this point that we get a striking example of irrational criticism. After the result was obtained, Mr. Crowther, one of the investigators, began to have doubts. To him the impression of an image on a plate by other than normal means was *a priori* impossible. Therefore the packet of plates must have been tampered with. Again "Science can admit no compromise." To satisfy his preconception the investigator must in effect "eat his own words" and must put out irrelevant accusations against persons who could not—even if they would—have influenced the result.

This is the only possible conclusion to be drawn from Mr. Crowther's attitude—for clearly if he had had any doubts in regard to the packet of plates, he would, as he was bound to do, have expressed those doubts before the plates were developed. As he only expressed his doubts after development, there is no escape from the inference that those doubts only arose because the experiment had a result which did not accord with his preconceptions.

To the student of psychical phenomena such actions as these have no weight. They have weight, however, in the case of the plain man who has neither the time nor the inclination to disentangle the real issues from the fog of controversy, and who is swayed by opinions and statements, without troubling to probe the bases of them.

Is it too much to hope that some sceptics may be found who in these questions may have the strength of mind to follow Huxley's golden rule: "Sit down before fact as a little child. Be prepared to give up every preconceived notion, and follow humbly wherever, and to whatsoever abyss, Nature leads?"

ANSWERS TO CORRESPONDENTS.

E. H. W.—Thank you. We had already seen and noticed the foolish tract.

S. E. MITCHELL.—We quite agree. The articles are excellent. We have sent your letter to the author, but at the moment there seems little prospect of republication in pamphlet form—the printing difficulties just now are immense.

H. E.—"Negative" or "passive"? We deal with the subject elsewhere. Meantime we remark that a battleship is capable of a degree of passivity—or placidity—to which the small boat tossing at its side can never aspire.

E. J. F. (Chelmsford).—We are interested in your impression correctly forecasting the Derby winner. But we should hardly class this amongst psychic evidence. Many other people had the same impression. And in any case it is not a branch of psychic inquiry we care to pursue in a censorious world.

JAS. J. BOWERMAN.—Thank you for the long and interesting account of the circle held with Mr. and Mrs. Truman. Our pages are so crowded just now that it is impossible to find room for it, but we are glad to have the story.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 385.)

In consequence of our publishing in last week's issue reproductions of two photographs of Munnings supplied to us by Mr. Moon, the President of the Hastings and St. Leonards Christian Spiritualist Society, we have received a number of letters respecting them. Before going any further in this case, breaking new ground or giving our conclusions, we think it is important that our readers should know a little more about these photographs and their origin. With that object in view, we wrote a day or so ago to Mr. Moon asking him to supply us with full particulars of the test séance at which he stated they were taken, and any other details that he might give us to throw further light upon them. We naturally appealed to Mr. Moon, holding as he does the important position of President of an important society. Although we received a postcard from him stating that he would endeavour to get for us the particulars required, up to the time of going to press we are still without them. In the meantime, however, we have received the following interesting letter from Mrs.

Winifred M. Gilmour, of Hamilton-road, Boscombe. This lady kindly sent us two photographic prints, one being a copy of the photograph we again reproduce on this page. The other photograph we cannot reproduce, but it shows Munnings sitting in the same room and in the same position as given herewith. In the foreground of the picture appears a large blurred hand, reference to which she makes in her letter which we give as follows:—

From November 2nd, 1918, to April 12th, 1919, my husband and myself attended weekly séances at Mr. Munnings' house, 114, Hankinson-road, Bournemouth. I had not intended writing to your paper with regard to these séances—though I kept a practically verbatim copy of each—but I now feel that I cannot allow to pass unchallenged the larger photo which appears in *LIGHT* of this week in the article on the Munnings-Gaulton controversy. As a matter of absolute fact this photo was taken by flashlight on February 1st, 1919, by my late husband, Mr. George E. Gilmour (who

passed suddenly away on April 16th of this year) after the usual séance. There were no test conditions of any kind. I enclose a copy in my possession that you may see the two are identical. On December 18th the photo with the "hands" was taken. You will notice similarity of size of plate and paper (a rather unusual size, 5 in. by 4 in.), also surroundings of room in the two photos.

With regard to the manifestations on the photos, my husband, while willing to admit the possibility of psychic "extras," was at all times anxious to state that in the photo of February 1st a match was struck just before the taking of the photo and while the camera was open during the dark séance. This might, he argued, by some fortuitous chance, have produced just that white streak on the plate. His own hands while being rubbed for magnetism inadvertently, and certainly unknowingly in front of the camera he likewise thought *might* have produced the white hands in the photo. Upon these moot points there is little to be said here, but as my husband was particularly anxious that the truth, whatever it were, should be shown forth, I write this explanation.

I am somewhat at a loss to see how Mr. Moon could in any way vouch for the authenticity of this larger photo. Mr., Mrs. and Miss Munnings cannot fail to remember the circumstances under which it was taken.

With regard to the other photograph we reproduced last week showing the trumpet apparently suspended a foot or two above the ground, and connected with Mr. Munnings by what appears to be a thin cord, we have no details except this letter from his daughter:—

I understand that there appears in last week's issue of your paper some psychic photographs of my father, Mr. Munnings, with a footnote stating that these same photographs were taken under "test" conditions.

If you have made such statement, in the interests of your readers, whom you are so anxious to protect, I beg to contradict any statement of this kind regarding the pictures.

They are of no scientific value whatever from the point of view that we were not searched beforehand to see if there was any stray plasma in our pockets, etc., or wire or butter muslin in the intestines (see "Weekly Dispatch"), but were taken in circles where only friends attended.

The first one, where the plasma only is seen, was taken a few months after the voices were first produced and after the circle was concluded, but the second one (with the trumpet suspended) was taken during a sitting.

We made it so very clear last week that we did not in any way vouch for these photographs, and published them only on the authority of Mr. Moon that Miss Gaulton's

remark that we stated that these photographs were taken under test conditions is not quite correct, for we made it perfectly clear that it was Mr. Moon, and not ourselves, who stated this. We cannot help feeling that Mr. Munnings is very ill-advised in handing about photographs purporting to disclose remarkable psychic features, without at the same time giving full particulars of the circumstances and the conditions under which they were taken. To Mr. Munnings these photographs may possibly be of great value in his endeavour to convince the hypercritical and disarm the scoffer, and we trust that we may have a full explanation from him respecting the origin of these photographs and, better still, a signed statement from those who were present when they were taken.

With regard to the evidence in this case, we have now got more than sufficient to enable us to put the whole story before our readers, and at the same time give a definite conclusion. We are no longer in any doubt as to the category in which Mr.

Munnings is to be placed. The history of modern Spiritualism has been inundated with problems such as this one presents.

Next week we intend briefly and fairly to sum up the Munnings demonstrations, give our unbiased opinion, and thereby, we hope, help every honest Spiritualist and earnest psychical researcher to understand once and for all what an extremely complex and delicate question this one of mediumship really is.

THE ASS AND THE ARABS.

A FABLE.

An Ass, having by his qualities of leadership raised himself to the head of the Community to which he belonged, found his ambitions still unsatisfied. So as a further advance in his status he left his own kin and attached himself to a company of Arabian Horses who dwelt in the vicinity.

The Horses accepted his company with courtesy and he joined in their communal life and even took part in their conversation, constantly exposing his defects of breeding but saved by his thickness of hide from being conscious of them, and his noble companions were too well-bred to point out his lapses and so humiliate him.

One day it befell that the Ass, being at some little distance, beheld with his astonishment, the herd of Arabs suddenly throw up their heads and fly across the plain with the swiftness of the wind. For some moments he stood

(Continued on page 404.)



The Munnings photograph referred to in Mrs. Gilmour's letter, and which was not taken under test conditions as stated by Mr. Moon last week.

IS THERE A FOURTH DIMENSION?

By R. A. KENNEDY.

"Lieutenant Colonel," in a recent issue of *LIGHT* (p. 279), dealt with a fascinating subject in an interesting manner. He has stated the case for the existence of super-space, simply and clearly.

There are, however, certain considerations which seem to be opposed to this view. A brief reference to them may be useful to readers:—

1. *The "Point" is the Dimensional "O."*—The known dimensional series comprises "volume," "plane," "line," and "point." Now a "point" is a dimensionless existence. The series ends there. It is the dimensional "o."

2. *Is not Infinite "Volume" or Space the Dimensional "Whole"?*—The opposite of nothing is something. The opposite of dimensionlessness is dimension. And the ultimate definition or description of dimension is that which is "outward" of the dimensionless "point." But that is just what so-called three-dimensional space is, right away to infinity. Hence, three-dimensional space has ultimately but one dimension—its "outwardness." It is the dimensional unity or "whole."

3. *Mathematical Dimensions are Analytical, not Synthetic.*—That is to say, the mathematical dimensions constitute an analysis of, and are subordinate to, the supreme dimensional fact of "outwardness." They are mere arbitrary groupings of the infinity of directions comprised in space, namely, those directions which, compared with an observer's position, are (1) up and down, (2) to and from, (3) side to side. Such are the so-called three dimensions. But this is not the last word in dimensional analysis. These groupings may obviously be sub-divided indefinitely, until there are as many dimensions as there are directions in space. In other words, this thing of "outwardness," this so-called three-dimensional entity, is infinitely dimensional, or uni-dimensional, according to the point of view from which we regard it.

4. *Where, Then, is There Room for Super-Space?*—Inasmuch as "outward" space and so-called "three-dimensional" space are one and the same thing, where is it possible for "super-space" to exist? It cannot be anywhere outward for that, right away to infinity in every direction, is the so-called three-dimensional entity. It cannot be inward, for the "point" is dimensionless. Yet, by a method of synthesis (or building up) in lieu of that of analysis (or dissection), it is possible to argue with some plausibility that super-space and super-super-space exist. Thus: The "point" extended becomes the "line"; the "line" extended becomes the "plane"; the "plane" extended becomes the "space"; therefore the "space" extended becomes the "super-space," and so on. What, however, this synthetic method fails to realise is that, to create the "plane," the extension is at right angles to the direction of creation of the "line"; to create the "space," the direction is again at right angles to that of the direction of creation of the "plane." Hence, to create the "super-space," the direction of its creation must be also at right angles to the direction of creation of the "space." But this last is simply a direction in (so-called) three dimensional "space." It is the "solid" moving either in the direction of extending or enlarging itself as a "solid" or in that of contracting itself to become again a plane, line, point, and again point, line, plane, solid, and so on, back and forth.

5. *Is "Time" a Super-Dimension?*—The ingenious theory has been propounded that "time" is a fourth direction in which space possesses extension. The foregoing "right-angle" argument will show that this is impossible, and that if time is an extension it is simply an extension in some direction within (so-called) three-dimensional space. Nor is it necessary so to hold. "Time" can be fully accounted for as a relation or succession of relations concerned with the motions of bodies in three-dimensional space. If the whole universe ceased to move in all its parts, time would cease to exist. If one particle commenced to move while all others remained still, the "time" relation would at once spring into existence. If all the parts of the universe could return to the same places and be endowed with the same motions which they had yesterday, yesterday would have been re-created. If there were a universal "cycle" of changes, "time" would continually repeat itself. "Motion" is the mystery here, not "time."

6. *If there be Super-Dimensions, "I" (the Person) must be Super-Dimensional.*—There is no independent entity known within our experience as a "point," or "line," or "plane." We know them only as features of (so-called) three-dimensional objects. They are only conceivable as boundaries of "space" or "matter." Hence, if there be such things as "super-space" and "super-matter," then "space" and "matter" also can only exist as features of the super-entities. I must therefore be not (so-called) three-dimensional, but super-dimensional, and super-super-dimensional, and super-super-super-dimensional. My "subconsciousness" must indeed be a wonderful thing to hide all this from me.

7. *Other Things Besides "Space" and "Matter" are Dimensional.*—Having proved (to my own satisfaction) that the ordinary sort of space we know as "three-dimensional" is the only kind that exists, and that that is infinitely

dimensional in itself, without the necessity of assuming the existence of a super-space, I should like to point out that other things besides "space" and its material contents possess dimension—whether or not by reason of their existence in space the reader may like to think out for himself. Think of the variations of "energy" from the state of potential "strain" through an infinite variety of "speeds" of motion up to infinite motion or "instantaneity." Think again of the gradations of "consciousness" from the indefinable potential sort up to the highest states of active complexity, or from the depths of "sorrow" to the heights of "joy." Finally may we "be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that" we "might be filled with all the fulness of God" (Ephesians iii., 18, 19).

SPIRITUALISM AND ART.

By E. WAKE COOK.

[Mr. E. Wake Cook is a well-known artist, and author of "Anarchism in Art and Chaos in Criticism. With Notes on the Purpose and on the Future of Art," etc.]

I was delighted to see the excellent article on "The Spiritual Element in Royal Academy Pictures" in *LIGHT* of May 14th (p. 310), as Aesthetics have always formed an important part of the great systems of philosophy, and should form part of our greater philosophy. The Father of Modern Spiritualism, who touched life at all points, insisted on the value of the experience of the true artist.

But the "new spirit in art," mentioned by Mr. Frank Rutter, and which, probably, lured "D. G." to the Academy, is an evil spirit. It is the spirit Nietzsche introduced when he inverted the whole scheme of Christian morality, and which found practical expression in Prussianism in the great war. It is the spirit of Leninism in politics; of syndicalism and sabotage, and the awful demoralisation of "ca' canny" in the labour world. It is the spirit of Nihilism and of anarchism.

The "Modernity" movements, as I demonstrated in "Anarchism in Art," were the first steps in a decadence, which have led to deeper depths of degradation, in "Cubism" and "Futurism," than was ever deemed possible in wildest nightmare imaginings.

The Academy which, like our Universities, was the chief barrier against Anarchism in Art, has been sapped and mined, and finally captured by the "Newists." This is largely the work of the "new critics," who, mistaking decadence for progress, have judged by inverted criteria, and have too often boomed works in the ratio of their badness. It was topsy-turvydom in *excellis*!

It needs no philosopher to see that these movements in the art-world run parallel with the unrest, not to say the chaos, threatened or actual, in all departments of thought and activity, in all parts of the world. But in the other movements there is some inspiring idea to justify them; but in art there is no such idea: there is nothing but the rage of innovation, the craze for screaming notoriety. No glimmering of the real purpose of art has been shown by any of the new critics. There is more insight into the meaning of Art shown in the penultimate paragraph of the article in *LIGHT* than is to be found in the reams of verbiage of the new "criticism."

Of course, among our artists there are many who maintain the highest standards yet achieved, and some have gleams of true inspiration, but they work in an atmosphere of sore discouragement from the Press, as it is only monstrosities which can attract the jaded critics. The situation is saved by those poetic art and nature lovers who buy what they love, and what makes them feel better and happier when looked at.

We shall get a new philosophy of Art only when we get a new philosophy of Life, and that is coming through Spiritualism. A gleam of insight will show that it is only our unique blend of science, philosophy and religion that can save civilisation, and supply that inexhaustible fount of inspiration which will give us a newer and a better Art.

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NEW PUBLICATIONS RECEIVED.

"The Great Demonstration." By Katherine M. Roof. D. Appleton and Co. (8/6 net).

"Who is Margaretta Pye's Mother?" By Lady Palmer (Watkins, 1/- net).

MISS ADA BESSINET, we are informed, has been brought to England for six months by the British College of Psychic Science (59, Holland Park, W.11) for work at the College. As the demands are very great and great care has to be taken not to overwork Miss Bessinet, it is almost impossible for her to give sittings to all applicants. Applications should be addressed to the College, accompanied by suitable introductions and stamped envelope for reply. Miss Bessinet does not give single sittings.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MEETINGS AFTER DEATH.

O. J. R. (Folkestone) sends several questions. Do true lovers meet on the other side of death? They do. Whether the meeting is "immediate," or not depends on circumstances. Some people, on arriving "beyond the gate," are in no condition to meet anybody. They have to be tended and nursed until the shock of departure from earth is overcome, and they are "clothed and in their right minds," ready to carry on the activities of the spirit-life. Next we are asked did Field and Gray meet after their execution, and did they meet Irene Munro, their victim? Who can say, except those in immediate contact with the persons concerned? These are personal considerations, and life on the other side is as personal and human as it is here. O. J. R. also asks, "What is conscience?" Doubtless, it is a man's highest sense of right. As to his last question, the communication of ideas from a spirit to a mortal, this was dealt with in a recent leader, "Unseen Helpers" (p. 348), to which he is referred.

THE FATE OF SUICIDES.

G. CLARKSON.—It is impossible to generalise on this question beyond saying that suicide is always wrong, even though the suicide himself may be so much the victim of circumstances as to be little accountable for his act. But, then, premature death is always wrong in the order of Nature, although many people die prematurely from no fault of their own. A man who does not live out his full span on earth to acquire all its lessons, suffers many disadvantages as a consequence. That is all that can be said on the moral aspect of the question. All persons who go to the other side before their time are likely to be earth-bound, since they cannot pass to the higher spiritual realms permanently until they have outgrown all the attractions of earth.

THE "PSYCHIC MIND."

F. H. R. asks if the "psychic mind" is a condition brought about by the war. Evidently, F. H. R. is thinking of a diseased state of human psychology brought about by the war-conditions. As to the "psychic mind," it is rather a question of psychic powers in the human mind, and the healthier the mind the better are the results of these faculties. If the psychic side of human consciousness is acting under unhealthy and morbid conditions, it had better be suppressed until the mental balance is restored.

MISSIONARY CIRCLES.

In the "Weekly Dispatch" (June 5th) Sir Arthur Conan Doyle described a home rescue circle for the instruction of lower spirits, conducted by Mr. Tozer, of Melbourne. He also referred to other instances of the same kind of work given by Admiral Osborne Moore in his "Glimpses of the

Next State." "INTERESTED" writes to me for particulars of the latter. He will find full details given in an appendix to "Glimpses." It appears that Mr. Leander Fisher, of Buffalo, whom Admiral Moore met in 1909, had for many years been holding "missionary" seances for the special purpose of helping the "dead" to realise their position. He had piles of documents consisting of records of the sittings and Admiral Moore persuaded him to allow him to bring some of them away with him. Twelve records which were selected are given in "Glimpses."

THE SOURCE OF SPIRIT DRAWINGS.

A correspondent, known for her keen mind, plants before me a nice little problem regarding the source of so-called spirit drawings. Under the pseudonym of "QUEX FEM." she writes: "I am much interested in your reply to 'Quex' on the subject of spirit drawings, but would like to know just what is to be understood by the term. Do you mean drawings produced like direct writing, or through the hand of a medium, like Duguid's? If the latter, what possible criterion is there that it is not the result of his own subconscious activity? It seems to me open to all the difficulties we meet with in evaluating automatic writing, but more so, as there is not an intellectual content. The most (and almost the only) really evidential example would be of drawings produced by a child, but has this ever occurred?" In reply I would say that the expression spirit drawings was used to apply to productions that appeared to be the work of an agency other than that of the siter. It might include both "direct" drawings and those coming through the hand of the medium. As to deciding whether it may not be due—as in some cases of automatic writing—to the activity of the subconscious, I would say that in any case it must be due to the working of the subconscious, for that is the channel through which it must come, whether spirit or human agency is concerned. But the decision as to the source must rest on the balance of probabilities in any particular case, and in the weighing of the evidence. Each one is entitled to his or her opinion. I can only say that shrewd psychic researchers, in investigations extending over many years, have come to the conclusion, for the most part, that the theory of discarnate agency is the only one that will cover all the cases. Dr. Hyslop acutely pointed out (Journal, A.S.P.R., November, 1919), that Mrs. Travers Smith, in her experiments with the ouija board, started out with the hypothesis that they had to do only with her own subconscious; and he adds: "But like most, if not all who study the subject carefully enough, she found her mind more or less forced to the theory that foreign intelligence of some sort was involved in the phenomena." So it is with spirit drawings and paintings.

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THE ASS AND THE ARABS.

(Continued from page 401.)

perplexed, pondering what this might mean. Then at last to his duller senses came the warning signal which the more sensitive nerves of the Arabs had previously detected—the scent of a Lion—and without more ado he started at a mad gallop after them.

But the few moments' delay and the fact that he had not the speed of a Horse proved almost fatal to him, for the Lion soon caught up with him, and but for the Ass's strong heels and tough hide he had like to have lost his life. As it was he discouraged the Lion, who was not keen on such prey, and after some hours' painful progress he rejoined the Horses with his sides torn and bleeding, and well-nigh exhausted—a sorry spectacle.

When he had somewhat recovered himself the Leader of the Arabs took him quietly aside. "You have had a narrow escape," said the Horse. "How fared it with your tribe?" "Why, that I know not," replied the Ass; "I have progressed beyond them." "That is indeed surprising to hear," rejoined the Horses' chieftain quietly, "for you still bear the outward semblance of an Ass, although you show the possession of gifts of leadership which your own people must sadly miss." The Ass, rendered teachable by affliction, took the hint and rejoined his own tribe shortly afterwards.

MORAL: When ambition urges us beyond our proper sphere the Law of Affinity always compels us to return to it.

D. G.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. E. A. Cannock.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. H. Gysin.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mr. A. Nickels, of Luton. Saturday, 25th, Garden Fête in the Church grounds; 3 p.m., sports, games, competitions, etc.; 6 p.m., variety entertainment; refreshments at popular prices; tickets: 1/3, including tax.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.30, circle service; 6.30, Mrs. Bloodworth. Thursday, 8.15, clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Golding. Thursday, 8, public meeting.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Flower Service, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. H. Boddington. Wednesday, 8, Mrs. M. Maunder.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry and Mrs. Curry.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. S. D. Kent, address and clairvoyance.

Peckham.—Lausanne-road.—7, Mrs. C. O. Hadley. Thursday, 8.15, Mrs. S. Podmore.

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*See Advertisement on Page ii for announcements of Meetings
and titles of Addresses for next week.*

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH



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SATURDAY, JUNE 25th, 1921

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London Spiritualist Alliance, Ltd.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

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At 6.30 p.m. ... MR. ERNEST HUNT.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,111.—VOL. XLI. [Registered as] SATURDAY, JUNE 25, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

In the calm lights of mild philosophy.

—ADDISON.

Einstein's theory, the question of Higher Space, and such-like matters, are rather dry studies to the general reader, and yet they may be made interesting, as we have seen. Indeed, the interest in these things is much wider than might be supposed. Some weeks ago there was a great sale for an evening paper which published the prize essay on Einstein's discovery. Moreover, those who have probed into these matters, like our contributor, "Lieutenant-Colonel," find in them some very striking connections with both the phenomena and philosophy of Spiritualism. We need not go into these questions here, as the various points of contact with advanced Spiritualism are being made clear in recent books and articles. There is, however, one subject upon which a few simple words might be simply said, and that is the nature of time, for we all have some notions about it. The time factor comes in at every turn. Everybody has observed that an hour of painful suspense travels with leaden feet, and may, even in acute conditions, seem like a year, whereas an hour of radiant happiness passes like a flash. Yet both, on the dial, are of exactly the same duration.

That illustrates the difference between the life of the emotions and the life of the mind or the intellect, and the difference is vast. Again, we have all observed how some men seem to be able to extract from an hour as great a product in the way of work done as people with less concentration get out of a whole day. We have wondered, some of us, how it is accomplished. The present writer, struck by some marvellous examples of this concentrated work, once remarked to a friend who is a past master in these subjects, that it looked as though to some minds Time was not a superficies—a surface—but something into which we could "dig down." Was it possible that Time was really a cube? "It is," was the reply, "but I would rather call it a 'hyper-cube.'" To put it another way, Time to some minds is just a narrow line along which they travel, making very little of it. Others with a different order of consciousness find it a wide space on which they can set going many forms of work at

once, keep them all advancing, and always find room for more. Many people can only see backwards in Time and often waste much life in contemplation of the past. Others can see forwards—only a little, it is true—and can predict with startling accuracy coming events. But not always, for Life is very fluid and sometimes takes shape in most unexpected events that set at naught all the calculations of those who see it as a kind of mechanical process.

One could write much on the question without going into abstruse forms of mathematics. There is poetry in it, as we find in Adelaide Procter's lines about the thousand years' penance of the spirit which passed in one moment of agony. Generally speaking, it seems as if most of us were "time-bound." We spend many years in preparation for some imagined period of happiness and prosperity, and lo, while we are preparing to enjoy life the grey messenger steps in and we are called upon to die before, in our imagination, we have really begun to live. Then think of the strain and anxiety that is wasted—"wasted" is the word—in the contemplation of a period of adversity, which, when it comes, is found to be quite fleeting and not half so terrible as it looked. Sometimes we have passed beyond it before we are quite aware that it is all over. We think there will be a great stoppage of life for us—that we shall be "stuck" in a morass of troubles, but Time flows on and we pass out and onwards. Again, many of us are inclined to fret that we have not time enough to do all that falls to be done. Here again we can find the solution. It is to do everything we can without strain or fuss, and leave the rest. If it is really necessary work the Universe will see that it is all carried out in due course, if not by us then by others.

THE HIGH COMMAND.

Behind the lines where few may go
Our Marshals plan the field,
Their strategy is quiet, slow,
And but to few revealed.

But those who lead the fighting men,
They act as captains do,
Content if only now and then
They get a word or two.

Some curt dispatch that bids advance
Or fresh adventure stays—
The word of veterans whose glance
The whole wide field surveys.

The captains heed the word: they trust
The High Command that knows
All through the noise and blinding dust
Which way the battle goes.

But whoso carries the dispatch
Alert of ear and eye,
Some whispered word may haply catch
Of triumph drawing nigh.

And when abroad that rumour runs
It shakes the hostile horde,
Who fear the brains beyond the guns,
The soul behind the sword.

D. G.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
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PRIVATE DOWDING RETURNS.

Further Messages Transmitted through W. T. P.

(Continued from page 391.)

10 a.m., 24/5/19.

Beyond the Hall of Instruction a great avenue of trees leads up a mountain side. Upon the hill is set a mansion known to us as our Temple of Initiation. When the Group, or Circle, to which I belong had been tested in the Mists and had been taken through the Under World (where further tests awaited us) the Teacher called us together in the Hall of Instruction, and we were each given a new robe to wear, a sign that we were on the Path toward the first Gateway of Initiation. This language is symbolic. A thread of actual events runs through the Symbolism. I wonder whether this has any value for you?

I fear to be misunderstood. The conditions of life here cannot be explained in terms of time, space, or form, as you know these. Set down what I tell you; pass it on if you feel able. Despite much that will seem confused, here and there may be found a helpful thought. There is much cause for hope! Ever since I spoke through to you two years ago (according to your measurements of time) the veils between us have thinned, and many on both sides are now engaged upon this splendid work. The Teacher arrayed us in our

NEW AND LIVING ROBES,

and spoke of what lay ahead. We prayed together for Illumination and the power to make our lives of greater service. It was a solemn happy moment. We passed out into the Avenue that stretched between the Hall of Instruction and the Temple of Initiation. I must not dwell upon the various tests put to each one of us before we were allowed within the Temple. Nor can I tell you much that happened there. These experiences will come to many of you.

There were nine of us in the Group, all that had passed the tests, out of eighty-one in the fourteenth Circle in the Hall of Instruction. We were welded into an Instrument of Succour; we were initiated into spiritual mysteries; we were shown a portion of the Plan, a small fragment of which we are destined to fulfil. To each one of the nine was allotted a special task and place in the ranks of the Army of Liberation. Our task is to free souls from the chains of their selfish thoughts which hang around them miserably upon their arrival in the Borderland. You and many like you are members of this glorious Army.

In the Temple of Initiation our Teacher handed us over to a Master who opened the doorways of our Inner Understanding. Of this I can tell you nothing now. Remember how sad and broken I was when I first came over here! Now I have my use and can share my joy with you. Take heart, all who still find themselves enshrouded in the gloomy canopies of self!

At the Master's bidding an Angel showed us the conditions surrounding the various states of Illumination, the variations of Light and Colour that could most effectively destroy the various degrees of Darkness. We were shown how to protect our own minds from gloom and fear; how to reflect light through our every thought and deed. We were instructed how to meet and transmute the evil gases let loose in the Purgatorial Regions by thoughts of fear and sensuality. We were taken up into the Temple Tower and shown a vision of the glories of the Seven Celestial Spheres.

I am only allowed to indicate vaguely what it means to pass through the first

GATEWAY OF INITIATION

on the Path of Selfless Service. Is it not wonderful that I am here? Am I not fortunate to have been chosen for such glorious work? Do not wait until you come over. Start at once upon the Pathway that will lead you to the Temple of Initiation. All true worlds are one and interpenetrate. The Messenger is with me now. He says I must not speak further of this Temple and Its Master and the Angels who help forward our interior illumination. Next time I will take you to my own home. We will talk of simple homely matters. Good-night.

9 p.m., 24/5/19.

Greeting! Come home with me. When I spoke through to you two years ago I had no settled home. I was a lonely wanderer, almost friendless, and very sad. You helped me then. I often think of that with gratitude. Some day you must let me help you. I have been told something of the Group to which you belong. You are doing useful work. [Private Dowding took me by the hand and led me along one of the main thoroughfares of the Country Region to

which he belonged. I was quite conscious of my external surroundings sitting writing on the deck of a great liner on a stormy sunny sea, but I was also conscious of that inner journey in thought regions in company with my friend who still prefers to be known as Private Dowding. Let the scoffer scoff. The time is coming when such experiences as these will be freely shared by many men and women, while still on earth. I am not afraid to speak of them as part of my normal and natural life.—W. T. P.]

I love my little home. The Messenger helped me to create it. This path leads to it. Are not these mossy banks green and restful? A brook runs down one side. I have made friends with many of the water fairies in the spring up on the Mountain side. Here is my little Wood. I found it here when I first came. It was created by

A RADIANT SOUL

who has now passed joyfully to a higher sphere. The Messenger told me I could call it mine. It was a time when the words "mine" and "thine" still held a meaning for me!

Here above the wood on the hillside I have built my home. I want you to come in with me. That is my dog, my one faithful companion upon your earth. Have I never told you about him? He died while I was in France. I found him "by accident" soon after I came here. He recognised me, and followed me. From that time all real loneliness has left me. I do not know if animals have immortal souls. I have much to learn. I can but relate my own experiences, and there is "Frisker" full of life and spirits. [Frisker was a Manchester terrier who certainly seemed as alive as any dog could be, full of spirits and intelligence.—W. T. P.] ... Come into my home so that you can tell your friends about it!

[Private Dowding led me through a garden filled with trees and flowers into a small bungalow. I must use these terms although they are quite inadequate and are only symbolical. Steps led up to a wide porch through which we passed into a circular hall with a fountain in its centre. There were flowers and pictures everywhere, and deep, comfortable seats in alcoves. A large crystal globe stood upon a pedestal in a great hearth. What seemed like fire or some form of illumination played through the crystal globe from the hearth behind, filling the house with radiance. There were only four rooms in the bungalow, two on either side of the hall. The first we entered was filled with books. Between the bookcases on the walls were mirrors, strange mirrors about which I will speak later. It was in this room that Dowding works and studies. The next room was where he rests, and dreams, and renews his strength. The bow window gave upon a wonderful view stretching across the garden down the hillside over the tree-tops to

A SAPPHIRE LAKE

in the green valley below. I did not go into the two rooms on the left of the hall, but Dowding told me they were guest chambers, often used by his two soldier pals who are now working in his group of Nine. He has already promised to introduce me to them so that I may hear their stories. —W. T. P.]

I am so pleased you like my home. Come and sit in the hall. That crystal has only been given to me recently. It reflects many of the events going on around me in this part of the country. The mirrors in my study reflect in symbolic form the effects of great events and movements taking place in your world. One recent event in London has produced profound effects here. I have been looking at some of them; first, the effect in your world as shown in the mirrors in my study and then the resultant effects here, in the crystal globe you are now looking at. I refer to the Albert Hall Meeting held by Spiritualists to demonstrate the nearness of our world to yours and your world to ours, and to act as a memorial for the soldiers killed in battle. I was in the Hall with my own Group. We were among many similar groups. Thousands of disembodied soldiers were present. The Messenger says that this event marks the commencement of a New Era between the Worlds. It profoundly affected him. We were all greatly moved. The Messenger returned home with me, when the meeting was over, and gave me interesting advice and guidance. I will tell you some of the things he said next time we meet.

10 a.m., 25/5/19.

It appears that there are two methods by which you can lift the Curtain and communicate with our world. The first

is the one more commonly in use at present. I am repeating the Messenger's words, they are not my own. It is the automatic method, i.e., the use of trance mediums, certain mechanical devices and automatic writing. The second method consists in the development of

NORMAL CLAIRVOYANCE.

This is safer. It leads to the best results. You are using what the Messenger calls the normal clairvoyant method in talking to me now.

The Messenger dwelt upon the dangers connected with automatic communication and the possibilities of fraud. The veil should be lifted by natural methods, by trained clairvoyant vision and clairaudience. It can also be safely lifted during sleep. Public sittings, organised professionally, with entrance fees, should be discouraged. Remember the Messenger's words when with you last: "The piercing of the veils must come about through spiritual and natural processes of mind, and heart, and not through the employment of magic ritual or trance."

There is usually one member of a family with deeper vision. There should be family groups everywhere. They should sit together in prayer and silence for half an hour on each Sunday or holy day, creating conditions that will enable us to approach. If one member of the family group passes over here, the other members should await his or her return, sitting together quietly in the usual way. When the time is ripe communion will be established safely.

There are dangers in the present situation. Thousands of untrained eager souls, both here and with you, are tearing at the Veil. They use any methods that suggest themselves. Their thoughts and actions are uncontrolled. Desire outruns reason, emotion upsets the will. "Fools rush in where angels fear to tread." The Messenger feels strongly about this. I have been carefully trained before I could be employed on useful work. Schools of Instruction are needed on your side, too. Beware of a reaction from the present impetuous wave of interest in communication between the Worlds. Telepathy between members of a family on earth should be practised. If A, in London, is able to speak to B, in Sydney, and B, of Sydney, passes over here, then direct communication can be set up very quickly. B remains asleep awhile, then awakes, and thinks of A, in London. If A has not forgotten B he will "hear" B's call, and conscious communication will be re-established. That is

THE NATURAL WAY.

It can be practised without the danger of pulling B back into earth conditions. Contacts brought about through mediums are liable in time to delay the disembodied soul, and to hold him near the Earth atmosphere. I am speaking to you now from my own home which you have visited and described. I am sitting in my study impressing my thoughts upon your mind. You are visible to me on the mirror on my wall. I see you sitting at a table on ship's deck. You are writing in a notebook. I can watch you clearly, yet I am not earthbound nor am I dwelling in the Land of Mist. I am at home. You are where you are. We communicate by a natural method, by telepathy. It is well.

(To be continued.)

REV. WALTER WYNN IN SOUTH AFRICA.

CAUSTIC RETORT UPON PEOPLE WHO REPUDIATED BEFORE THEY KNEW.

Immediately upon the arrival of the Rev. Walter Wynn in South Africa to begin his tour of lectures on Spiritualism and allied subjects, the following interesting intimation was published in the Press:—

The Rev. Walter Wynn having announced himself as an Evangelical Baptist Minister, we think it necessary to state that he is not here by invitation of the Baptist Union of South Africa, and that we dissociate ourselves entirely from his Spiritualistic teaching.

A. ERNEST BRETT,

President Baptist Union of South Africa.

ARTHUR H. CHAPMAN,

Chairman, Natal Baptist Association.

Mr. Wynn does not appear to have lost a moment in issuing the following very characteristic reply:—

The Rev. Walter Wynn wishes hereby to convey to Messrs. A. Ernest Brett and Arthur H. Chapman—gentlemen totally unknown to him—his sincere thanks for having made it clear that he is not here by invitation of the Baptist Union of South Africa. He thought he had already made this fact intelligible. Had he been invited by any such Union, he should have declined the invitation, as it would have fatally limited the scope of his work. He is here to speak to the people of South Africa as a whole, to whose sense of justice and love of freedom of speech, action and thought he is quite willing to leave the advertised announcement of the two gentlemen mentioned above. He fails, however, to understand how they can "dissociate" themselves from what they call his "Spiritualistic teaching," which they have not yet heard. He invites them and their followers to the Town Hall, on Sunday night, and will gladly deal with them face to face. The Rev. Walter Wynn assumed before leaving London that South Africa was a free country, and that it was legal and permissible to lecture in its Town Halls without first consulting Messrs. Brett and Chapman, or knowing beforehand their private opinions on a problem that is engaging the greatest minds in the world.

Alike in tone, temper and matter, this rejoinder is almost ideal. It must have left Messrs. Brett and Chapman with their plumage very ruffled indeed.

THE L.S.A. GARDEN PARTY.

We are indebted to Dr. Ellis Powell, who has lent the grounds of his beautiful home, "Rosedene," for the L.S.A. Garden Party, for the illustration given below. On Saturday, July 2nd, a large and distinguished gathering is expected. The Secretary of the L.S.A. informs us that the tickets, the price of which is two shillings, including tea, are in great demand. Many of the notabilities whose names are known and revered by readers of LIGHT will be present. All members and friends, as well as readers of LIGHT, are urged to procure their tickets at once as the supply is limited. It should be noted that children accompanied by their relatives and friends are admitted free, and special amusements have been provided for them.



The Lawn of Rosedene, which will be the scene of the L.S.A. Garden Party on Saturday July 2nd.

SPIRITUALISM: SOME SUGGESTIONS FOR FUTURE PROGRESS.

ADDRESS BY MR. GEORGE E. WRIGHT,

Author of "The Church and Psychical Research: A Layman's View," and "Practical Views of Psychic Phenomena."

"The future is the most important thing for us in the whole world, for the past is done with, the present moment is gone almost before we can think of it, but the future is with us all the time, and the future of Spiritualism and what it means to the world are very vital things." With these words Mr. Engholm, the chairman, introduced Mr. George E. Wright to a gathering of L.S.A. members and friends at 6, Queen Square, on the evening of June 16th. Mr. Engholm went on to say that he had a vision of Spiritualism ultimately curing the whole of the ills from which humanity was suffering.

Mr. Wright said:—

I propose to submit for your consideration and discussion this evening some comments and suggestions as to your future activities. For it is possible that you may find some interest in hearing how those activities present themselves to one who, though generally in entire sympathy, cannot claim to be in actual touch with organised Spiritualism.

The observations which I am going to make take to some extent the form of criticism. I therefore wish to say with all emphasis that every serious student of psychical research, every sincere believer in the profound importance of the message which Spiritualism has for mankind, must find far more to applaud than to criticise. For example, had your activities in the recent past been devoted to no other task than that of bringing *LIGHT* into its present form and position you would have abundantly earned our gratitude. For there can be no more potent instrument for the furtherance of our aims than a weekly journal conducted on the admirable lines on which *LIGHT* is now conducted.

The mission of Spiritualism may be considered as twofold.

Firstly, we have its message to the individual, the demonstration to him, by actual personal and emotional experience, that he can hold communication with spirits disincarnate. Secondly, we have its message to mankind in the aggregate, the presentation of evidence demonstrating—quite apart from individual experience—that communication between ourselves and those beyond the veil is a fact.

May I suggest that we need to differentiate more clearly, perhaps, than has always been done in the past, between emotional experience and tangible evidence. Mr. F. C. Constable puts this clearly when he says: "Many of us know outside cognition that this communion (with the departed) is a fact, but the knowledge is purely personal. We have no human evidence to offer of the fact, so that we can offer no proof to others who have not had like experience."

This "knowledge outside cognition," coming, not by the exercise of mere human reason, is the highest grace. But, by its very essence, it transcends human thought and language. It has been for thousands the most precious gift which Spiritualism has brought them. Yet it is not evidence, because it lies beyond and above evidence.

For example, people who have had the opportunity of witnessing a communicator in direct control, and have seen a personification reproducing all the characteristics of that communicator when in the body, can have no doubt that it was really he who was speaking to them through the organism of the medium. It is reasonable and natural that such an experience should bring to the sitter a conviction far greater than the contents of any message received indirectly by voice or hand. Yet this conviction is incommunicable because it transcends human language. The sitter can therefore only assert the truth of what he has experienced, he cannot prove it.

From the evidential point of view such assertions can have little direct weight. The strongest criticism—indeed, the only really valid criticism—which we have to meet to-day is that of the psychologist. And with his present knowledge of the wide powers and complex processes of human consciousness the psychologist can legitimately discount, as direct evidence, all experiences whose verification rests solely on the innate convictions of the subjects thereof.

But, as indirect evidence the sum of these interior, emotional experiences surely has weight? Let us hear what the greatest of all psychologists, William James, said thirteen years ago:—

"The notion that so many men and women—in all other respects honest enough—should have this preposterous monkeying self annexed to their personality, seems to me so weird, that the spirit theory immediately takes on a more probable appearance. The spirits, if spirits there be, must indeed work under incredible complications and falsifications, but, at least, if they are present some honesty is left in a whole department of the universe which otherwise is run by pure deception. The more I realise the

quantitative massiveness of the phenomenon and its complexity, the more incredible it seems to me, that in a world all of whose vaster features are sincere at least, however brutal, this feature alone should be wholly constituted by insincerity."

And if James could say this in 1908 we may well ask what he would have said to-day when the "quantitative massiveness of the phenomenon" is so vastly greater!

We are not, however, dependent on personal experience. We do not say to the inquirer that he himself must personally make trial of communication with the disembodied. On the contrary, we maintain that anyone who will study carefully and dispassionately the evidence obtained by others will find that it suffices to prove that communication. You will remember Sir Arthur Conan Doyle's words on a recent occasion: "I strongly recommend you to go into the literature first and to leave actual experiment to follow knowledge."

This being so, the collection and presentation of evidence is a matter of prime importance to organised Spiritualism. We can only hope to obtain wide and rapid acceptance of our belief if we can present to the public a body of evidence unimpeachable in quality, massive in quantity, and convenient and accessible in form. In other words, the phenomena observed must be recorded in such a manner that the inquirer shall not be able to impugn their genuineness, nor resist their cogency.

I propose, for present purposes, to consider only the evidence furnished by "intellectual" phenomena. In "physical" phenomena, unlike "intellectual" phenomena, there is always a *via media*. We may admit that they occur, without necessarily admitting that they are due to extra-terrene influences. From the evidential point of view it seems premature to put forward physical phenomena as evidence for extra-terrene communication until the reality of those phenomena has received wider public acceptance. The more so, as the evidence furnished by intellectual phenomena alone, is, or should be, sufficient.

We will therefore consider the proof of extra-terrene communication as resting on the communications received through the hand or voice of sensitives, by the hands of automatists, or by the well-known autoscopic methods.

From the point of view of the serious inquirer it is the record of the phenomenon—not the phenomenon itself—which is the important thing. One scrap of information given at a sitting, which could not possibly have been acquired by the sensitive through the normal channels of the senses, is of much greater value than many pages of information which might possibly—even though improbably—have reached the sensitive by normal means. It is therefore the accuracy of the record and its analysis, the thorough exploration of every avenue by which the information might have normally reached the sensitive, that converts information into real evidence. For evidence of this standard, for analyses of this stringency and completeness, we are practically dependent on the Proceedings of the S.P.R. Take, however, the last eleven volumes of those Proceedings (covering a period of fifteen years, and containing all the strongest evidence for extra-terrene communication which has been collected by that society), and consider through how many channels it has been collected. We find that, as far as communications received through professional trance sensitives are concerned, those channels have been only two in number, Mrs. Piper and Mrs. Osborne Leonard, the great majority of the evidence coming through the former lady; while, as to automatists and non-professional sensitives, only eight in all have contributed to the evidence set forth in those eleven weighty volumes.

The serious inquirer may well remark upon this. He may reasonably say to the Spiritualist: "You tell me that there is overwhelming evidence for communication with the departed through trance and automatism. Yet when I ask for the best evidence you direct me to records obtained through only ten individuals in all. I admit that this evidence is very good in itself, but you also tell me that there are not a few other trance sensitives and automatists who have been the channels for communications far more impressive than those in the Proceedings of the S.P.R. Why is it that, when I ask for similar records of these other communications, you can point me to nothing except articles in your papers, books privately produced, and so forth, in which the record and analysis of the communications is very seldom adequate, and you can show me no records of systematic and authoritative investigation of these other channels?"

Well, the Spiritualist thus addressed may reply—though not, I think, correctly—that the fault lies with the S.P.R. To this the inquirer has an obvious answer: "If this be so" he will say, "why have you not done the work yourselves?"

This is the question which I venture to put to you to-night. Why has not organised Spiritualism produced its own unimpeachable records from the great mass of intellectual phenomena which has come before it. Why, indeed, has it failed to produce any records in the proper sense of the term at all?

I am very far from denying the value of the work which has appeared in book form; nor certainly of the many items of evidence which have appeared in the columns of *LIGHT*. But the exigencies of book and newspaper production inevitably prohibit a really complete record. Furthermore,

books, to some extent, and newspapers to a great extent, are ephemeral vessels. "Good wine," says the proverb, "needs no bush," but it certainly deserves durable casks. And a durable repository for evidence can only be found in official records published under the auspices of a responsible society such as your own.

It may be admitted that there are reasons why this Association has not yet undertaken the collection and record of evidence. But unless I am mistaken this Association has now reached such a position that it could undertake this work. If, then, you appreciate—as you surely do—that the accurate collection and recording of evidence is a real and fundamental need, you will agree that if you can do the work you ought, in your corporate capacity, to do it.

The speaker here considered two of the objections which might be raised:—

Firstly, that the L.S.A. is not a body representative of, and carrying authority over, British Spiritualism as a whole. If one is to judge only by the modest title by which you have seen fit to designate your Association this may seem true. But, surely, the L.S.A. is something much bigger than a mere Association of London Spiritualists. Your intimate connection with the representative organ of Spiritualism would alone seem to warrant the assumption that your sphere of influence extends far beyond your own membership. Hence any request from this Association for co-operation in the work of collecting evidence would, no doubt, receive cordial support from the great majority of British Spiritualists.

Secondly, that the collation of evidence is not your work but that of the S.P.R. This view, I venture to think, arises from a misconception of the functions of two very different societies. We all owe a great debt of gratitude to the S.P.R., and we need, I think, to remind ourselves that its business is research and nothing else—a research which covers the whole field of psychical phenomena. In its corporate capacity it has not—and as a scientific society it cannot have—any belief to urge, any system to advocate. It is not its business to prove extra-terrestrial communication. The L.S.A. is different. It is most emphatically your business to prove it. Hence if there is a need—and who will deny it?—for more evidence—and perhaps a somewhat different type of evidence from that which the S.P.R. supplies—surely it is your duty, in your corporate capacity, to meet that need?

I am not for a moment suggesting that you should, so to say, set up an organisation for research in competition with, or in opposition to, the S.P.R. Only that you should do what that society, by its constitution, is prohibited from doing—namely, definitely "canalise" your investigations with the single object of demonstrating the great truth in which you believe.

If you concur with my suggestion you will naturally ask how it is to be translated into practice. There are two ways.

The first is experiment under the direct auspices of this Association, on generally the same lines as has been done by the S.P.R. I do not suggest this. Firstly, because the expenditure involved is no doubt prohibitive; secondly, because there already exists an institution, the British College of Psychic Science, which appears to be specially organised for experimental investigation from the definitely Spiritualist standpoint.

The second method has, I think, a certain element of novelty. Briefly, it is as follows: I suggest that this Association should issue an official request to all Spiritualists that they should make a practice of sending to this office annotated records of all sittings which they may have with sensitives (except, of course, where the communications received are of too private a nature for publication). The method of recording sittings is now more or less standardised. Excellent examples will be found in the Proceedings of the S.P.R., and concise instructions as to the method of taking records, the auxiliary information to be furnished by the sitters, and so forth, could easily be given. Automatists, also, would be asked to contribute annotated copies of their scripts. These records would be read, classified, and filed so as to be accessible to students. If funds permitted, abstracts containing all the possibly evidential matter would be issued in quarterly volumes. I need not emphasise the immense value of systematic records such as these.

After further emphasising the importance of this work, Mr. Wright passed on to the consideration of another question—that of mediumship. He suggested at the outset that it was high time that an effort should be made to drop the term "medium"—that "horrible word," as Myers called it—and substitute the far more appropriate name "sensitive." For obvious reason the most powerful and useful sensitives had been, and would continue to be, professionals. We needed to protest much more strongly than we generally did against the imputation that communications received through a professional sensitive were to be viewed with suspicion just because the sensitive receives payment for his services.

This imputation is utterly illogical. Yet some definite Spiritualists seem to give colour to it. In some recent books you will find, among the reasons given in support of the genuineness of the phenomena described therein, the statement that the sensitive received no remuneration for his or her services. To claim that phenomena are more worthy of credence because the sensitive is unpaid is tacitly

to admit that phenomena received through a paid sensitive are *less* worthy of credence. This is neither fair nor logical. It completely obscures the real point, namely, that a communication becomes evidential by virtue of its independent verification, and by that alone.

We do feel—do we not—that the general position in regard to professional sensitives leaves much to be desired. They are absolutely essential apparatus, we have not got many of them and they are, like all sensitive apparatus, delicate, and easily damaged by unskilful use. We know that the psychic equilibrium of a trance sensitive may be profoundly affected by his sitters. Yet—generally speaking—our sensitives are at the disposal of all inquirers, whether serious or otherwise. A delicate balance is reserved for accurate weighing by skilled hands. Is it impossible that some, at least, of our best sensitives should be treated in an analogous manner?

The next point the speaker took up was the attitude of Spiritualists towards their critics. Speaking generally, he was astonished at our moderation. We did well to treat the windy generalities of the Clodds, McCabes and others of the same type with the gentle rain of sarcasm which fell with such humour from the Editorial pen of LIGHT. But in some cases we were apt, he thought, to deal too gently with our opponents.

A striking example of what he regarded as intellectual dishonesty was afforded by the attitude taken by Mr. Crowther in the remarkable experiment described in LIGHT of October 30th and November 6th, 1920, in which an image of a rose appeared on one of the middle plates of a sealed packet of plates. All the investigating committee, including Mr. Crowther, had been satisfied that the packet had not been tampered with. Only after the result had been obtained did that gentleman express doubts, the inference clearly being that those doubts only arose because the result of the experiment did not accord with his preconceptions and desires.* In such a case—and there were others like it—the argumentum ad hominem became not only justifiable but necessary.

Mr. Wright passed on to refer briefly to a contentious subject:—

Another society—which as far, at least, as its title is concerned would seem to pose as a body generally representative of British Spiritualism—has stated publicly that it considers itself a religious denomination. Those Churchmen amongst us—I use the word in the widest sense—who have been urging on the Church an acceptance of the great truth which Spiritualism proclaims—a truth which once was hers but which she has now to a great extent lost—must view such an announcement with dismay.

The Christian Spiritualist does not, of course, claim that the acceptance of the facts of Spiritualism necessarily constrains an acceptance of the whole Christian faith. He would have no reason to complain—though he would regret it—if the S.N.U. had adopted an attitude of strict neutrality towards Christianity. The "seven principles" in themselves do not go beyond neutrality. But when we find the S.N.U. setting itself up as a definite religious sect, with its own worship and its own instruction for the young, intended to supplant those of the Church, when especially we find that it has framed a hymnal consisting largely of Christian hymns—many of them very dear to us—and has wounded Christian feelings by excising from those hymns all references to our Lord and Master, we cannot resist the conclusion that the attitude of the S.N.U. is not one of neutrality, but one of hostility to the Christian Church and its faith.

In conclusion Mr. Wright expressed his belief that the Great Disposer of events had in this generation moved men's minds towards the inquiry from which Spiritualism had resulted:—

This revelation, if so we may call it, is not in modification of, but in supplement to, that unique and greatest revelation, when 1,900 years ago Divinity entered humanity to show, by tangible example, that humanity might become Divine, to provide the bridge by which finite man, even in this planetary existence, could be "at one" with infinite God.

It is your high mission to bring home to the Church the great fact that in this present time new grace has come to meet new needs. You will be false to that mission if you allow the opposition, the scorn, the intolerance, which alas! have been often exhibited by the ministers of that Church, to turn you from that great aim.

Under the assaults of materialism much of the wall of man-made theology which has surrounded Christ's Church has crumbled. It is for you who can bring new stones and tempered mortar to say, "Come, let us build up the walls of Jerusalem that they be no more a reproach." (Applause.)

L.S.A. MEMORIAL ENDOWMENT FUND.

In memory of Lieut. Osric O. Staples and Sergeant H. B. Howard, who were killed in France, Sept. 25th, 1915, and Jan. 7th, 1916, respectively £1 1 0

* A more detailed consideration of this case will be found in Mr. Wright's article in LIGHT, June 18th, 1921, p. 400.

AVENGING SPIRITS.

THEIR VISIONS, MESSAGES AND WARNINGS.

By F. E. LEANING.

In the whole chapter of interaction between the Invisible World and our own, there is hardly a more significant series of evidential facts than that which reveals its inhabitants as exacting their due from the living. People sometimes make promises to the dying which they do not subsequently find it convenient to keep; or perhaps, as there has been no witness and as the holder of the promise has passed out of this world, the affair may slip out of the memory of the survivor. It is not, of course, of frequent occurrence, because the matters which occupy the attention of the dying are likely to be of serious moment to them, and an engagement to protect their orphan children or rectify an injustice would not be easily overlooked by the one giving it. In the older times, when half the religious world believed that the dead were sound asleep till the Judgment Day, and the other half that they were fast locked up in Purgatory (or worse), any evidence that they were, as a matter of fact, awake, and free to keep a vigilant eye on earthly affairs still, was naturally hard to accept, and when it came unmistakably before their notice, they regarded it as a visitation by special permission of Providence.

THE HUSBAND'S PROMISE.

This was the case in an experience of John Mason Neale, the learned ecclesiologist and linguist, when he was Warden of Sackville College at East Grinstead in the early 'sixties of last century. He was returning one night from conducting Evensong at the St. Margaret Sisterhood, of which he had recently founded the Mother House, when he observed a woman coming down the churchyard path that crossed his own. As she approached, he was amazed at recognising her as a neighbour's wife who had been buried some three weeks previously; and although his blood ran cold and his hair stood on end he found courage to address her with the solemn adjuration considered appropriate in the circumstances. In response she said, "Go to my husband, and ask him why he has not been to —" (mentioning a place about two miles off) "and done what he promised me he would do when I was dying." Dr. Neale went straight to the man's house and gave the message as he received it. "Good God, Sir," said the man with a scared look, "how do you know anything about it? It was only known to my wife and myself." For further assurance of a tale so astonishing, Neale described the style and colour of the satin dress worn by the figure, which he had particularly observed, and this gave the final touch of conviction. The husband admitted that he ought to have gone before and had put it off, but promised to do so next morning.

Such experiences have never been so common as not to make a deep impression when they occurred, and accordingly they were usually recorded either in a book or suitable periodical; in letters to friends or private family documents; occasionally in municipal archives or Church registers, and in Law reports. Looking over all the available records, it is apparent that, broadly speaking, they are produced by three main motives; the purely beneficent, justice or gain connected with money, and the avenging of crime. The last, and smallest, class form a sensational and distinctly

GRUESOME CROWD.

They are those who have died by violence, and are come hither to ensure that the wages of sin shall reach the right hands. One recalls the wild piteous lines in the "Ballad of Reading Gaol":—

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

Such a deed was done on a dark November night in Northern England nearly three hundred years ago, upon an unhappy girl, Anne Walker, by her kinsman and whilom lover; or by Mark Sharp, his friend. A fortnight after her disappearance, the poor wounded creature appeared to one Graeme, a fuller; who eventually acted on the information so strangely and terribly disclosed, and was the means of bringing both men to justice. Those who have the January number of the "Strand" for last year can read the story in detail in Chapter ii. of the "Uncharted Coast," and may appreciate the trouble taken by Sir Arthur Conan Doyle to verify the facts from documents in the Bodleian. However painful, indeed, these cases may be, they nearly all have the unusual attestation afforded by legal enquiry into the circumstances.

Sixty years on in the same century the sorrowful tale repeated itself, unborn babe and all, in the case of Mary Barwick, who appeared eight days after her death to her brother-in-law, as he was watering a hedge in an April

noontide. Two days later, enquiry having marched fast, her husband confessed, and shortly before Michaelmas was hanged in chains in York Castle, the confession and depositions being placed in the City Records. We may put alongside these two, Maria Martin, of cherry-growing Polstead, in Suffolk, in May, 1827. This time the crime was made known by a dream in which the girl showed her mother the very spot in the Red Barn (now pulled down) where her body was concealed. There is something peculiarly horrible about the way in which young Corder, at harvest, is said to have superintended the placing of a corn-bin over the exact place where he had buried the poor girl, and had it well stacked up.

As long a time as ten months elapsed between the deed and its exposure. There was evidently a difficulty in making a sufficiently distinct impression to induce to action, and even then some weeks passed before the mother could get her husband to search the barn. In another case, where two negroes, Pendril and Chitty, had killed a girl, they suffered from incessant haunting in dream, and, though in separate places, were discovered by this effect a year after the event. (Binns, "Anatomy of Sleep," Ed. ii., p. 152.)

It must not be thought from the foregoing selection that women victims are in the majority. On the whole it is not so, and of all the men's cases probably those of Sergeant Davis in Scotland (1749; trial 1754), of Harris and Briggs in Maryland (1791; trial 1798) and

FISHER'S GHOST

in Australia (1826; trial 1827) are the most prominent. The last, indeed, has an *embarras de richesses* attached to it. In outline the story was that Fisher was a farmer at Campbelltown, near Sydney, who disappeared one summer day. His overseer gave out that he had gone to England, but public suspicion was aroused and a reward offered by the authorities for definite proof either way. About three months had elapsed when a neighbouring settler, driving home late by the corner of Fisher's paddock, saw him sitting on the fence. As he gazed, the figure slowly raised its arm, pointed in the direction of some marshy land in which a slow scum-laden creek oozed along, and then gradually disappeared. When a search party, with a native tracker, visited the place next day, a body with a fractured skull, recognised as Fisher's by the buttons, and a "large comprehensive sort of knife" in the pocket, was found. The overseer, charged with the crime, after accusing four other men, admitted that he had killed him, but "accidentally," while trying to catch a horse. He was executed.

These details and many others are stated in the Proceedings, S.P.R., XIV., III., on the authority of Mr. G. B. Barton, historian of New South Wales, who was asked to make a special investigation of all the official records. It is an interesting fact, however, that a very similar story, but of a grazier at Ballarat, was told by Lee in 1875. Stead, reproducing it in "Real Ghost Stories" (1891) mentions that this was discredited by the S.P.R. as unverified, but in "More Ghost Stories," which followed shortly, gives a number of facts sent in by correspondents, which practically identify the two accounts as versions of the same event. The chief difference was that the ghost of the Ballarat version sat on the ground, and not on a blood-stained fence, and pointed to a "deep dark hole, where the water was still and black, immediately beside an overhanging tree." This would be effective anywhere, and in the peculiarly deep solitude and silence of the Australian twilight, profoundly so, but it is not evidential; and the "Sydney Herald" account, together with other books, pamphlets, and statements by contemporaries, makes a good weight of evidence, in favour of the Ballarat ghost being simply an oversight of Lee's in naming the place.

We have nothing quite as eerie as this on English soil, unless we accept the story of the Dead Drummer in the Ingoldsby Legends, which in spite of its attractive thrills and rippling rhyme, covered an ugly skeleton of facts concerning Jarvis or Gervase Matcham. We have travelled very fast since those days, as a comparison of psychic literature proves. Where it was necessary, or conceived as necessary, that a ghost should glare and glow, or otherwise coarsely terrify the spectator, now the most delicate and silent impression, with deep interior effects, is enough. But before these come to be considered, there is still the large class of those who were injured or defrauded, not of life, but of goods or money owing to them, and whose survival is therefore attested as much, if less grimly in kind, as those we have been dealing with. These will occupy a succeeding article.

TIMES HAVE CHANGED.—In Queen Anne's reign life imprisonment was awarded a pamphleteer who sought to prove that communication with the dead is possible.

SERVICE is the practical expression of love and the justification of our existence; Nature is too good an engineer to allow superfluous parts in her machine, and if we serve no useful purpose in the scheme of things we shall surely in the long run be eliminated. But as our love, and the efforts of our love, are turned outwards to others, they expand and grow as does a beam of light; and when they are focussed inwards upon the self they narrow down.—"The Influence of Thought," by H. ERNEST HUNT.

THE ANIMALS ON THE OTHER SIDE.

Some Proofs that they Survive and Love: and a few Plain Words to People who are Cruel to the Dumb Creation.

BY DR. ELLIS T. POWELL.

That animals survive on the next plane of existence is, I think, beyond a doubt. I have never seen a materialised animal, though my experience of materialisation is probably almost unique. But I have heard the patter of its feet on the floor of the séance room when it was quite certain that no normal animal could be there. Moreover, the survival is in strict accord with the wide and gracious principle, so often enunciated by the higher occultism, to the effect that everything which exists either has been, or is, or will be, human. That is to say, all conscious life is an emanation from the Divine, conditioned as to the degree of consciousness by the vehicle in which it functions. Man, possessing the best of all vehicles known on this planet, has the highest degree of consciousness, while next to him come animals like the horse and the dog, whose consciousness is in essence the same as his, but differentiated by the inferior character of the vehicle in which for the time it is imprisoned.

Moreover, the intelligences on the Other Side say quite positively that in many cases the consciousness which functions in the animal raises its vehicle to a high point of efficiency, and then in another incarnation leaps the border and begins to employ a human instrument. They say, for instance, that the quickening of the vibrations of a dog who has lost his life in a devoted attempt to save a child from drowning will carry the creature's spirit over the mystic boundary and lead to its next incarnation being human and not animal.

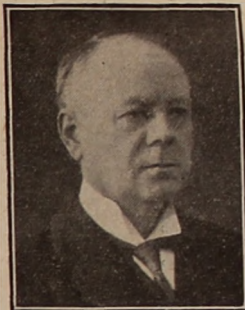
That being the case, one can understand the passionate indignation which is expressed by our friends on the Other Side at anything in the shape of cruelty to animals. The sentiment has been admirably enunciated:—

"A robin redbreast in a cage
Puts all Heaven in a rage,
A skylark wounded on the wing
Doth make a cherub cease to sing,
Kill not the fluttering butterfly
For the last Judgment draweth nigh."

Personally, I never see an over-burdened horse struggling up a hill without humbly sharing the angelic indignation (especially as my economic knowledge always enables me to discern the insatiable tax-consuming bureaucrat riding on the animal's back), and it is a very inspiring reflection that the bigger the man's soul becomes the more vehement is his detestation of cruelties of this kind. A fine example is that of my trenchant friend, the Rev. B. G. Bourchier, a man with a big soul in a big body, whose voice trembles with impassioned indignation when from his own pulpit he denounces the horse beater or the dog torturer.

Not so long ago I was asked to procure a psychometric reading of what to me looked like a coiled black strap. At the same time I was furnished with a sealed envelope containing information which it was thought the psychometric test would disclose. I thought the strap (which I did not uncoil) was probably part of the equipment of a departed soldier, and I expected the psychometry to reveal this. The test was made, with her usual amazing skill, by Mrs. Warren Elliott (Miss Violet Ortnier). She discerned a dog and gave an exact description. In fact, I took down her statement in shorthand on the spot, and here it is (slightly abbreviated to save space) together with the observations, in brackets, of the lady to whom the dog belonged.

"I am in touch with a dog instead of a human being. There is a huge dog, nearly as big as a Great Dane. (He was a very big Dalmatian.) The hair short. (Fairly long and curly.) I do not know if I get a condition of being run over or poisoned, an impression which makes me feel awfully sick. Certainly this dog was hurt or run over in some way. (He was taken suddenly ill on November 8th. On the 12th the vet. said he had better be sent to his place so that he could keep a more careful watch on him. I believe he was poisoned. However, he died, poor thing, during the night of the 16th. Perhaps my constant dread of the dog being run over by a train produced a thought



DR. ELLIS T. POWELL.
Author of "The Evolution of the Money Market."

form of being run over.) [Here follow some descriptions of the house where the dog lived.]

"The dog is a little taller than a collie. (About the same size as a collie.) The dog is in spirit and able to impress me with his surroundings. Someone belonging to that dog used to travel, and must have been abroad some time. This dog was left alone while someone was abroad. (My son bought this dog, then he went to Shanghai and left the dog in my charge, and told me 'to be a mother to the dog.') I get the name 'Ken.' (This was the name of a young man who was often at the house in 1919 and was very attached to the dog.)

"There is the spirit form of a man building up [description given]. He seems to stroke the dog. (I had a brother submarined in 1917. I expect the spirit who stroked the dog would be him. This dog was very fond of him.) The dog is standing up now, and I see his black and white spotted front. I cannot get into proper communication with the spirit because of the dog." [Here

followed an unrecognised description of certain family circumstances, and then the medium proceeded.]

"I think they grow a lot of roses in the garden, unless it is somewhere else. In it rather tall rose trees he shows me. (I have pergolas with tall climbing roses, also bush roses.) This dog must have been awfully intelligent. (Uncannily so.) He seems to push the spirit out. (So like the dog, he always wanted to be first, and was fearfully jealous.) There seems almost a fight going on between the two."

Then came a description of an old lady of eighty which was not recognised by my correspondent.

Two points ought to be added. One is the fact that my son told me, after the sitting, that the strap had a distinctly "doggy" smell. The other is more interesting. At first my correspondent did not recognise "Ken." Then I got my wits to work, and thought I had identified him and discovered how he had come to butt in. And then, later still, the lady wrote that she had found out who he was. So there could be no telepathy in that case, for at first the lady did not place "Ken," and I placed him wrongly.

On another occasion, with only a plain gold wedding ring to work from (and nothing else), Mrs. Elliott described a departed soldier as showing her "rather a large cat. She seems to me like a Persian, not pure black, it is black and white. He must have been very fond of this cat," she added. The widow of the soldier, whom I had never seen and of whom I knew nothing, wrote me in reply to my despatch of the delineation: "Yes, the cat was a large black one with white paws, and he was very fond of it indeed."

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AVENGING SPIRITS.

THEIR VISIONS, MESSAGES AND WARNINGS.

By F. E. LEANING.

In the whole chapter of interaction between the Invisible World and our own, there is hardly a more significant series of evidential facts than that which reveals its inhabitants as exacting their due from the living. People sometimes make promises to the dying which they do not subsequently find it convenient to keep; or perhaps, as there has been no witness and as the holder of the promise has passed out of this world, the affair may slip out of the memory of the survivor. It is not, of course, of frequent occurrence, because the matters which occupy the attention of the dying are likely to be of serious moment to them, and an engagement to protect their orphan children or rectify an injustice would not be easily overlooked by the one giving it. In the older times, when half the religious world believed that the dead were sound asleep till the Judgment Day, and the other half that they were fast locked up in Purgatory (or worse), any evidence that they were, as a matter of fact, awake, and free to keep a vigilant eye on earthly affairs still, was naturally hard to accept, and when it came unmistakably before their notice, they regarded it as a visitation by special permission of Providence.

THE HUSBAND'S PROMISE.

This was the case in an experience of John Mason Neale, the learned ecclesiologist and linguist, when he was Warden of Sackville College at East Grinstead in the early 'sixties of last century. He was returning one night from conducting Evensong at the St. Margaret Sisterhood, of which he had recently founded the Mother House, when he observed a woman coming down the churchyard path that crossed his own. As she approached, he was amazed at recognising her as a neighbour's wife who had been buried some three weeks previously; and although his blood ran cold and his hair stood on end he found courage to address her with the solemn adjuration considered appropriate in the circumstances. In response she said, "Go to my husband, and ask him why he has not been to —" (mentioning a place about two miles off) "and done what he promised me he would do when I was dying." Dr. Neale went straight to the man's house and gave the message as he received it. "Good God, Sir," said the man with a scared look, "how do you know anything about it? It was only known to my wife and myself." For further assurance of a tale so astonishing, Neale described the style and colour of the satin dress worn by the figure, which he had particularly observed, and this gave the final touch of conviction. The husband admitted that he ought to have gone before and had put it off, but promised to do so next morning.

Such experiences have never been so common as not to make a deep impression when they occurred, and accordingly they were usually recorded either in a book or suitable periodical; in letters to friends or private family documents; occasionally in municipal archives or Church registers, and in Law reports. Looking over all the available records, it is apparent that, broadly speaking, they are produced by three main motives; the purely beneficent, justice or gain connected with money, and the avenging of crime. The last, and smallest, class form a sensational and distinctly

GRUESOME CROWD.

They are those who have died by violence, and are come hither to ensure that the wages of sin shall reach the right hands. One recalls the wild piteous lines in the "Ballad of Reading Gaol":—

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

Such a deed was done on a dark November night in Northern England nearly three hundred years ago, upon an unhappy girl, Anne Walker, by her kinsman and whilom lover; or by Mark Sharp, his friend. A fortnight after her disappearance, the poor wounded creature appeared to one Graeme, a fuller; who eventually acted on the information so strangely and terribly disclosed, and was the means of bringing both men to justice. Those who have the January number of the "Strand" for last year can read the story in detail in Chapter ii. of the "Uncharted Coast," and may appreciate the trouble taken by Sir Arthur Conan Doyle to verify the facts from documents in the Bodleian. However painful, indeed, these cases may be, they nearly all have the unusual attestation afforded by legal enquiry into the circumstances.

Sixty years on in the same century the sorrowful tale repeated itself, unborn babe and all, in the case of Mary Barwick, who appeared eight days after her death to her brother-in-law, as he was watering a hedge in an April

noontide. Two days later, enquiry having marched fast, her husband confessed, and shortly before Michaelmas was hanged in chains in York Castle, the confession and positions being placed in the City Records. We may put alongside these two, Maria Martin, of cherry-growing Polstead, in Suffolk, in May, 1827. This time the crime was made known by a dream in which the girl showed her mother the very spot in the Red Barn (now pulled down) where her body was concealed. There is something peculiarly horrible about the way in which young Corder, at harvest, is said to have superintended the placing of a corn-bin over the exact place where he had buried the poor girl, and had it well stacked up.

As long a time as ten months elapsed between the deed and its exposure. There was evidently a difficulty in making a sufficiently distinct impression to induce to action, and even then some weeks passed before the mother could get her husband to search the barn. In another case, where two negroes, Pendril and Chitty, had killed a girl, they suffered from incessant haunting in dream, and, though in separate places, were discovered by this effect a year after the event. (Binns, "Anatomy of Sleep," Ed. ii., p. 152.)

It must not be thought from the foregoing selection that women victims are in the majority. On the whole it is not so, and of all the men's cases probably those of Sergeant Davis in Scotland (1749; trial 1754), of Harris and Briggs in Maryland (1791; trial 1798) and

FISHER'S GHOST

in Australia (1826; trial 1827) are the most prominent. The last, indeed, has an *embarras de richesses* attached to it. In outline the story was that Fisher was a farmer at Campbelltown, near Sydney, who disappeared one summer day. His overseer gave out that he had gone to England, but public suspicion was aroused and a reward offered by the authorities for definite proof either way. About three months had elapsed when a neighbouring settler, driving home late by the corner of Fisher's paddock, saw him sitting on the fence. As he gazed, the figure slowly raised its arm, pointed in the direction of some marshy land in which a slow scum-laden creek oozed along, and then gradually disappeared. When a search party, with a native tracker, visited the place next day, a body with a fractured skull, recognised as Fisher's by the buttons, and a "large comprehensive sort of knife" in the pocket, was found. The overseer, charged with the crime, after accusing four other men, admitted that he had killed him, but "accidentally," while trying to catch a horse. He was executed.

These details and many others are stated in the Proceedings, S.P.R., XIV., III., on the authority of Mr. G. B. Barton, historian of New South Wales, who was asked to make a special investigation of all the official records. It is an interesting fact, however, that a very similar story, but of a grazier at Ballarat, was told by Lee in 1875. Stead, reproducing it in "Real Ghost Stories" (1891) mentions that this was discredited by the S.P.R. as unverified, but in "More Ghost Stories," which followed shortly, gives a number of facts sent in by correspondents, which practically identify the two accounts as versions of the same event. The chief difference was that the ghost of the Ballarat version sat on the ground, and not on a blood-stained fence, and pointed to a "deep dark hole, where the water was still and black, immediately beside an overhanging tree." This would be effective anywhere, and in the peculiarly deep solitude and silence of the Australian twilight, profoundly so, but it is not evidential; and the "Sydney Herald" account, together with other books, pamphlets, and statements by contemporaries, makes a good weight of evidence, in favour of the Ballarat ghost being simply an oversight of Lee's in naming the place.

We have nothing quite as eerie as this on English soil, unless we accept the story of the Dead Drummer in the Ingoldsby Legends, which in spite of its attractive thrills and rippling rhyme, covered an ugly skeleton of facts concerning Jarvis or Gervase Matcham. We have travelled very fast since those days, as a comparison of psychic literature proves. Where it was necessary, or conceived as necessary, that a ghost should glare and glow, or otherwise coarsely terrify the spectator, now the most delicate and silent impression, with deep interior effects, is enough. But before these come to be considered, there is still the large class of those who were injured or defrauded, not of life, but of goods or money owing to them, and whose survival is therefore attested as much, if less grimly in kind, as those we have been dealing with. These will occupy a succeeding article.

TIMES HAVE CHANGED.—In Queen Anne's reign life imprisonment was awarded a pamphleteer who sought to prove that communication with the dead is possible.

SERVICE is the practical expression of love and the justification of our existence; Nature is too good an engineer to allow superfluous parts in her machine, and if we serve no useful purpose in the scheme of things we shall surely in the long run be eliminated. But as our love, and the efforts of our love, are turned outwards to others, they expand and grow as does a beam of light; and when they are focussed inwards upon the self they narrow down.—"The Influence of Thought," by H. ERNEST HUNT.

THE ANIMALS ON THE OTHER SIDE.

Some Proofs that they Survive and Love: and a few Plain Words to People who are Cruel to the Dumb Creation.

BY DR. ELLIS T. POWELL.



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

That animals survive on the next plane of existence is, I think, beyond a doubt. I have never seen a materialised animal, though my experience of materialisation is probably almost unique. But I have heard the patter of its feet on the floor of the séance room when it was quite certain that no normal animal could be there. Moreover, the survival is in strict accord with the wide and gracious principle, so often enunciated by the higher occultism, to the effect that everything which exists either has been, or is, or will be, human. That is to say, all conscious life is an emanation from the Divine, conditioned as to the degree of consciousness by the vehicle in which it functions. Man, possessing the best of all vehicles known on this planet, has the highest degree of consciousness, while next to him come animals like the horse and the dog, whose consciousness is in essence the same as his, but differentiated by the inferior character of the vehicle in which for the time it is imprisoned.

Moreover, the intelligences on the Other Side say quite positively that in many cases the consciousness which functions in the animal raises its vehicle to a high point of efficiency, and then in another incarnation leaps the border and begins to employ a human instrument. They say, for instance, that the quickening of the vibrations of a dog who has lost his life in a devoted attempt to save a child from drowning will carry the creature's spirit over the mystic boundary and lead to its next incarnation being human and not animal.

That being the case, one can understand the passionate indignation which is expressed by our friends on the Other Side at anything in the shape of cruelty to animals. The sentiment has been admirably enunciated:—

"A robin redbreast in a cage
Puts all Heaven in a rage,
A skylark wounded on the wing,
Doth make a cherub cease to sing,
Kill not the fluttering butterfly
For the last Judgment draweth nigh."

Personally, I never see an over-burdened horse struggling up a hill without humbly sharing the angelic indignation (especially as my economic knowledge always enables me to discern the insatiable tax-consuming bureaucrat riding on the animal's back), and it is a very inspiring reflection that the bigger the man's soul becomes the more vehement is his detestation of cruelties of this kind. A fine example is that of my trenchant friend, the Rev. B. G. Bourchier, a man with a big soul in a big body, whose voice trembles with impassioned indignation when from his own pulpit he denounces the horse beater or the dog torturer.

Not so long ago I was asked to procure a psychometric reading of what to me looked like a coiled black strap. At the same time I was furnished with a sealed envelope containing information which it was thought the psychometric test would disclose. I thought the strap (which I did not uncoil) was probably part of the equipment of a departed soldier, and I expected the psychometry to reveal this. The test was made, with her usual amazing skill, by Mrs. Warren Elliott (Miss Violet Ortner). She discerned a dog and gave an exact description. In fact, I took down her statement in shorthand on the spot, and here it is (slightly abbreviated to save space) together with the observations, in brackets, of the lady to whom the dog belonged.

"I am in touch with a dog instead of a human being. There is a huge dog, nearly as big as a Great Dane. (He was a very big Dalmatian.) The hair short. (Fairly long and curly.) I do not know if I get a condition of being run over or poisoned, an impression which makes me feel awfully sick. Certainly this dog was hurt or run over in some way. (He was taken suddenly ill on November 8th. On the 12th the vet. said he had better be sent to his place so that he could keep a more careful watch on him. I believe he was poisoned. However, he died, poor thing, during the night of the 16th. Perhaps my constant dread of the dog being run over by a train produced a thought

form of being run over.) [Here follow some descriptions of the house where the dog lived.]

"The dog is a little taller than a collie. (About the same size as a collie.) The dog is in spirit and able to impress me with his surroundings. Someone belonging to that dog used to travel, and must have been abroad some time. This dog was left alone while someone was abroad. (My son bought this dog, then he went to Shanghai and left the dog in my charge, and told me 'to be a mother to the dog.') I get the name 'Ken.' (This was the name of a young man who was often at the house in 1919 and was very attached to the dog.)

"There is the spirit form of a man building up [description given]. He seems to stroke the dog. (I had a brother submarined in 1917. I expect the spirit who stroked the dog would be him. This dog was very fond of him.) The dog is standing up now, and I see his black and white spotted front. I cannot get into proper communication with the spirit because of the dog." [Here

followed an unrecognised description of certain family circumstances, and then the medium proceeded.]

"I think they grow a lot of roses in the garden, unless it is somewhere else. In it rather tall rose trees he shows me. (I have pergolas with tall climbing roses, also bush roses.) This dog must have been awfully intelligent. (Uncannily so.) He seems to push the spirit out. (So like the dog, he always wanted to be first, and was fearfully jealous.) There seems almost a fight going on between the two."

Then came a description of an old lady of eighty which was not recognised by my correspondent.

Two points ought to be added. One is the fact that my son told me, after the sitting, that the strap had a distinctly "doggy" smell. The other is more interesting. At first my correspondent did not recognise "Ken." Then I got my wits to work, and thought I had identified him and discovered how he had come to butt in. And then, later still, the lady wrote that she had found out who he was. So there could be no telepathy in that case, for at first the lady did not place "Ken," and I placed him wrongly.

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LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

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TOWARDS UNITY.

THE UNIVERSAL SOLVENT.

We take the following extracts from a letter dated April 1st, 1921, by Mr. W. Britton Harvey, editor of the "Harbinger of Light," Melbourne, to a correspondent in this country:—

It appears somewhat anomalous for certain leaders of the movement to declare that Spiritualism is a religion and others to be equally emphatic in declaring that it is not. Only a month or two ago LIGHT stated that "Spiritualism is not a religion and never will be." The man in the street naturally asks which is right. I suppose it is likely to remain a matter of opinion. But if no general agreement can be arrived at on the point it certainly seems necessary for the representative leaders to draft a set of principles or tenets of a religious character as a guide to Spiritualists generally. At present, any ignoramus can get on to a platform and give utterance to sentiments calculated to shock new-comers. This of course has frequently happened. I mean such comments as "Christ was a great man," or "a great medium and nothing more." This, of course, is at variance with the views held by a great many Spiritualists and gives opponents a loophole through which to fire their anti-Christian bullets. It is necessary to avoid wounding unnecessarily the religious susceptibilities of people in the Churches. That is why I think some authoritative statement must be prepared. People ought not to be made to squirm on attending a meeting of one of the societies for the first time by hearing sentiments with which neither you nor I would agree. I stress this point because this, rather than the phenomena, is the aspect which our opponents will emphasise in the future.

Mr. Britton Harvey says much more on the question and makes an effective point in drawing attention to the fact that while Spiritualism draws much of its ammunition from the Bible as a storehouse of spiritual and psychical experience, yet there are Spiritualistic societies who taboo the Bible. He holds, and we agree with him, that the Bible should be placed on the table of every society, especially as there is so much in the New Testament records which could be read with advantage in support of the reality of Spiritualism.

We have been told that it is a very difficult and complex question. So it is—so it always is—if it is a question of getting everybody to think alike. That could not be done even by issuing an authoritative statement, if such a thing were possible. For who is to make such an "authoritative statement"? It could only apply to the members of a sect or society, and Spiritualism is a world-movement centring about the demonstration of a life after death. The mere fact that we have multitudes of people holding various religious views—or none at all—who are Spiritualists in this sense is sufficient evidence that Spiritualism cannot be in itself a religion unless one can take such a comprehensive view of things as John Wesley when he said, "To do good is my religion." Of course if it had been nothing more than that we should have had no Wesleyanism!

It has always seemed to us that Spiritualism in essence is really a question of the reality of a spirit world, of communication between the two worlds and the various lessons to be drawn from those facts and communications. But these vary with every individual soul, and become higher and purer in exact proportion to the height and purity of the source and the capacity of the mind to receive them. Now the fact that each individual soul sees the truth in a different way should

warn us how impossible it is to unite Spiritualists except upon a fundamental principle, and although reason and experience prove to us that some views must contain a greater proportion of truth than others, they also bid us beware of arrogance or exclusiveness. We see a disposition on the part of rival communities to attack each other, and cries of "Christian" or "Anti-Christian" are freely bandied about. We see some evidence of the presence of Theology in this, but not very much of Religion.

Stripping away all the questions of doctrine, creed, ethics, philosophy—all the accretions, in fact—and looking at the core of the subject, we find—what? Scientific demonstration of a life after death. And that is not a religion, although, like everything else in nature, it has a profound religious significance. It leads us, in poet's words, "from Nature up to Nature's God."

To the theologian a life after death is a miracle. To the man who follows the light of Nature—reason and experience—human survival, when he discovers it, is an event in the order of natural evolution. But both are right, each from his own standpoint. Birth is a miracle, life is a miracle, death and survival of death are miracles. They can be only commonplace to the commonplace mind. We have the raw material of religions all about us. Small wonder there are so many!

Let us come at once to the core of the matter. There are many followers of that great spiritual Ideal which, in the purest form we know, is embodied in the essentials of Christianity, and who yet may not call themselves Christians. If they have the thing and live the life, the name is not of the first importance. They are perhaps the "other sheep who are not of this fold." But whether or no, it is not for us to judge them. If they call themselves simply Spiritualists it is for none of us to say that Spiritualism and Christianity must (or must not) go together.

If, addressing the Christian community, we said "You cannot be Christians because you are not Spiritualists," we might be nearer the mark, because it becomes increasingly clear that the essentials of Spiritualism were bound up with pristine Christianity. But even that we would not say, because the Spirit overrides all forms and names—to the Spirit the letter is of little account. Indeed, it may even be that "the letter killeth but the Spirit maketh alive."

To us Spirit is the "universal solvent" in all spiritual matters, just as water is in all material ones. That is doubtless why water was taken as the earthly symbol of Spirit. And if Spiritualists simply followed the Spirit, the discords would melt away miraculously. There would remain only the mental or intellectual divisions around which all these controversies really centre, and even these would be swallowed up by the great unity that would enclose them all. It is not an impossible ideal. Already we have experience of little groups, the members of which are wide as the poles asunder in some of their interpretations of life and its meaning, calling themselves by different names as regards creeds, philosophies, politics, but spiritually at one.

And as to this question of Spiritualism and Religion, perhaps, as a great leader in our movement put it recently, Spiritualism is and can be a religion to those who have no other. And there we must leave it, with the observation that any faith which teaches the Supremacy of the Spirit must be inclusive and not exclusive so far as it is religious. Any attempt to enforce boundaries as between man and man is the mark of the sect, which can only live by drawing lines of division between itself and the rest of the world.

I MUST say, however, that the Spiritualists, so far as I know, do not venture to outrage right reason so boldly as the ecclesiastics. They do not sneer at "evidence," nor repudiate the requirements of legal proofs. In fact, there can be no doubt that the Spiritualists produce better evidence for their manifestations than can be shown either for the miraculous death of Arius or for the Invention of the Cross.—HUXLEY.

FROM THE LIGHTHOUSE WINDOW.

Sir Oliver Lodge celebrated his seventieth birthday on June 12th.

Dr. Ellis Powell contributes to this issue an article on the survival of animals. Mr. Horace Leaf is now engaged in writing a book on the same subject. He hopes to publish it in the autumn.

The nineteenth annual conference of the Spiritualists' National Union will be held at Halifax on July 2nd. On Sunday, July 3rd, a consultative conference will be held, when Mr. G. F. Berry will introduce a discussion on "The Seven Principles of Spiritualism." In the afternoon there will be a mass meeting and addresses will be delivered by Sir A. Conan Doyle and other speakers.

The new hall of the Finchley Spiritual Mission in Woodberry Grove, North Finchley, was opened at a special service on June 15th, when Mr. Ernest Meads delivered an impressive address to a large gathering. This well-appointed and comfortable hall is the gift to the movement of Mr. and Miss Morgan, who were present on the platform on the occasion of the opening.

A correspondent writes in the "Daily Mail" (June 15th): "About a year ago I saw a vision of my nephew, who was then in North-West Persia, with a head wound on the right side and the blood trickling down his face. We had not heard from him for many months. He is now home on sick leave and confirms this in every particular."

Sir Arthur Conan Doyle, in the "Weekly Dispatch," makes some interesting remarks about magnetic healing and clairvoyant diagnosis. He describes how Mr. M. J. Bloomfield, of Melbourne, "as unselfish a worker for truth as the world can show," had been trying for nearly two years to develop medical clairvoyance, and how the long sought for result was suddenly attained by him without warning.

While Mr. Bloomfield was walking with a friend in Collins-street, Melbourne, they overtook a man and woman. To his amazement Mr. Bloomfield "saw the woman's inner anatomy mapped out before him, and especially marked a rounded mass near the liver which he felt intuitively should not be there." Feeling certain that the vision was for a purpose, he accosted the couple and learned that the woman was actually about to be operated on for cancer. He reassured them, saying that the object seemed clearly defined and not to have widespread roots as a cancer might have. He was asked to be present at the operation, pointed out the exact place where he had seen the growth, and saw it extracted. It was, as he had said, innocuous.

Sir Arthur gives this example of his own experience with Mr. Bloomfield. "Denis (my son) had been suffering from certain pains, so I took him round as a test case. Bloomfield, without asking the boy any questions, gazed at him for a couple of minutes. He then said that the pains were in the stomach and head, pointing out the exact places. The cause, he said, was some slight stricture in the intestine, and he proceeded to tell me several facts of Denis's early history which were quite correct and entirely beyond his normal knowledge. I have never in all my experience of medicine known so accurate a diagnosis." Sir Arthur adds that Mr. Bloomfield never accepts fees for his remarkable gifts, and last year he gave three thousand consultations.

Readers interested are invited by Sir Arthur to examine the record of the ministrations of a spirit doctor, Dr. Beale, to be found in a book entitled "This Only I Know." The correct title, however, is "One Thing I Know," by E. M. S. (J. M. Watkins).

Appropos clairvoyant diagnosis, a correspondent, H. H. Langelaan, in the current issue of the "Occult Review," relates how in this way he gets visions of people's ailments, and also receives impressions of treatment for them.

Mr. George E. Wright, in his admirable address to members of the L.S.A. last week, a report of which appears elsewhere in this issue, made a plea for the use of the word "sensitive" in place of the more general "medium."

Mrs. Cadwallader, in the course of an able and sympathetic sketch of Abraham Lincoln, which she contributes to the "Progressive Thinker" (Chicago), announces that she is about to reissue that interesting book, "Was Abraham Lincoln a Spiritualist?" In its pages the gifted medium, Nettie Colburn, describes the seances she gave at the White

House in the presence of Lincoln. This book, which has long been out of print, is in the L.S.A. Library.

This mention of Lincoln reminds us that a memorial plaque to him was unveiled on June 15th last in the new village hall at Hingham, Norfolk. Abraham Lincoln was a descendent of Edward Lincoln, of Hingham. Edward Lincoln's son, Samuel, who was Abraham Lincoln's grandfather, emigrated to Massachusetts in 1637.

Interesting correspondence on the subject of Thought Waves has appeared in the "Daily Mail." Admiral Smith-Dorrien refers to the instrument invented by Professor d'Odiardi, who in the 'nineties practised treatment by electricity in London.

Mrs. Bart Kennedy writes in the "Daily Mail" that she was a patient of d'Odiardi's, and supplies this description of the invention: "The machine was a metal disc (placed on a pedestal) over which, suspended by a fine wire, was the sensitive needle which registered cerebral radiation. In shape it was something like a small hatchet. According to temperament the needle swayed either to the right or left. Every emotion of joy or sorrow the needle registered by a different motion or action. With emotions of good will the needle's deflections were toward the gazer; ill will produced the contrary effect. It was invented in, or about, 1895." She describes Professor d'Odiardi as an unorthodox genius with views in advance of his time, and says that his inventions are not well known.

The Berlin correspondent of the "Daily Express" records what reads like a poltergeist incident in connection with the little village of Wunsiedel, Bavaria. It is a story of flying shoe nails. Most of the windows of the village shoemaker's house were smashed by the bombardment, which lasted six days. The manifestations, which the authorities believe are due to spiritual phenomena, take place in daylight. The nails come sometimes singly and sometimes in great masses. The village school children have been confined to their homes as a precaution.

Records of poltergeist phenomena keep coming to hand from various parts of the world. The latest is from Guyra, a little up-country town in New South Wales, where the weather-board house of a road ganger, William Bower, has been bombarded with stones. As usual, a child seems to be associated with the occurrence, in this case the twelve year old daughter. At night the family was disturbed by stones being thrown again the walls of the house. The police next night went to the house, and while they were there a pane of glass was smashed, as if by a pea-rifle bullet. They could find no trace of anybody. On the following night three policemen and four civilians went to the house, which again was stoned, but nothing could be seen. The policemen were reinforced next night by armed civilians, who were placed around the house, yet stones again were thrown and two windows smashed. During the next half-hour twenty stones struck the house. On the fifth night of the mystery, watchers were placed around the house. A powerful motor battery and searchlight were also used by the police. Sounds of rapping against the walls were heard, but when the searchlight was turned on the noises ceased. Bower and his family, who are greatly worried by the strange happenings, can assign no cause for them.

At the celebration of the 73rd anniversary of Modern Spiritualism at a gathering in Melbourne under the auspices of the Victorian Council of Spiritualist Churches, the Chairman, Mr. Edgar Tozer, referred to the satisfactory state of the movement in Victoria.

He said: "As President of the Spiritualist Council they were highly satisfied with the progress that had been made during the past year and should all resolve to go forward and make even greater headway in the future. There were now twelve Churches affiliated with the Council, including Geelong, Bendigo, and Ballarat, the last named having been formed quite recently. Throughout the country districts also great interest had been awakened in the cause by the visit of Sir Arthur Conan Doyle and there was hardly a town in Australia that was not now prepared to listen to what Spiritualists had to offer."

Mr. Tozer added: "They did not in any way desire to interfere with the work of the orthodox Churches, and it gave him great pleasure recently to listen to a Spiritualist sermon preached in the Independent Church of Melbourne. The doctrine of the Communion of Saints must permeate all the orthodox Churches in a very real sense, and then they would all be able to join hands in brotherhood as they ought to do. (Applause.) He thought the Council could be justly proud of the fact of having brought Sir Arthur Conan Doyle to Australia. He did splendid work, and the Spiritualists of Melbourne were deeply thankful to him."

MENTAL MEDIUMSHIP AND THE SCIENTIFIC METHOD.

BY HORACE LEAF.

One of the strongest arguments used by opponents against Spiritualism is that mediumship fails when subjected to scientific test. The charge is, of course, untrue. Mediumship has often proved its merits under the severest scrutiny and before the keenest minds. Nevertheless, there is some foundation on which to base the accusation. It is a fact that mediumship often lamentably fails when subjected to scientific treatment.

In this respect some forms of mediumship are worse than others. Physical mediums have frequently more than held their own under the most trying circumstances, as eminent and unsympathetic enquirers have been compelled to admit.

Mental mediumship, such as clairvoyance and impressions, has not usually fared so well. The prolonged experiments conducted by the Society for Psychical Research with mediums of this order have, however, shown that delicate sensitives like Mrs. Piper are not altogether failures when submitted to prolonged, fair-minded, and sympathetic examination. The splendid work of Dr. Hodgson and Dr. Hyslop has proved that the conditions necessary for mental mediumship are so extremely delicate and elusive that often nothing but the greatest care can supply them. The least thing may become a disturbing element, and even efforts carefully made to ensure success may turn out to be the cause of failure.

It would be invaluable to know which are the principal sources of this obvious weakness. As far as I know no medium has attempted to offer an explanation, although none should be better able to do so. Perhaps one of the reasons for this silence is that scientific enquirers are not inclined to pay attention to the views of mediums. In this respect mediums are peculiarly situated. If they attempt to explain the cause of failure it is regarded as a piece of special pleading, and ignored. Clairvoyance, clairsaudience, impressions, and psychometry are essentially gifts of a psychological order, and, therefore, should be best accounted for by those possessing them. Yet more attention is paid to the theories of people who may not only be insensitive to these rare faculties themselves, but even profess to hold mediumship in contempt.

No doubt this unfortunate condition of things is part of the legacy of suspicion and doubt that unbelief has handed down; but it has gone so far that it may be regarded as a maxim of psychical research that mediums cannot throw light upon the nature of mediumship. This view in practice has so closely approached the ridiculous that less precise enquirers must have felt their confidence shaken in great names in science.

The fact is, non-sensitive people cannot appreciate the conditions experienced by sensitives during the exercise of psychic gifts. The functionings of supernormal senses are often so unlike those of the normal senses that no terms can properly express them; they belong to a non-physical environment so different from the mundane that they may be regarded as being right off the main stream of evolution as it exists on earth. Ordinary language has perhaps no relation to them; and it is only by straining words that anyone can hope to convey an idea of their meaning.

Psychometry, for example, treats of a condition of consciousness that is absolutely unknown to the average individual. When he sees or feels an object—a watch, let us say—it is nothing more to him than a remarkable piece of mechanism. If he is to know its history, someone must tell it to him; the watch can say nothing. But to the sensitive a watch is much more; in some strange way it may talk to him. From the mechanism point of view he has no interest in it; its history is all he wants to know, and yet by a mere touch its past may be unfolded before even the medium's astonished mind. He does not know how it happens; it is a mystery deeper than that which hides from us the secret of our five special senses. Yet, no one who has witnessed the psychometrist successfully at work can doubt the reality of his power to discover the circumstances through



MR. HORACE LEAF,
The well-known Lecturer,
and author of "What is
this Spiritualism?"

which the object may have passed. Even the thoughts and feelings of those who have been in contact with it may be registered by him.

Or take clairvoyance. The medium sees forms absolutely invisible to the normal eye. These forms are often amazingly alive, and sometimes literally pour upon the psychic's consciousness emotions and ideas which are so strong that they overpower him, and for the time being make him feel as if he were someone else. Not only does the clairvoyant see and feel the "invisible," but he may see through or round the strange form! Probably, all good clairvoyant and impressional mediums have realised the remarkable fact that the objects of their visions are seen with a completeness that ordinary vision denies. They are conscious of seeing behind as well as in front of them at the same time; and more than that, they can see in a way that can be only properly called "through" the objects.

Surely, this is functioning in a world of more than three dimensions? How otherwise can we account for it; and what terms are there to be found in any earthly language capable of expressing anything so foreign to our planetary experience? This, then, is the kind of thing the non-sensitive scientific enquirer undertakes to explain, whilst firmly refusing to consider anything the sensitive may venture to say upon the subject.

The great difference between the medium and the ordinary person is doubtless one of the reasons why mental mediumship is not likely ever to be very successful when submitted to scientific tests. There are, however, other equally important reasons.

With very rare exceptions psychics are the recipients of supernormal experiences. They cannot call up the things they see or feel. When in the sensitive state they can do no more than observe what is taking place in the supersensible realm. The necessity for a quiescent state of mind at the time is too well known to need emphasis. Destroy this calm restfulness, make the medium mentally alert, so that he is no longer in the mood to wait, and watch, and describe what is revealed to him, and his powers will either cease or become so modified as to be practically valueless from a test standpoint. The difficulty in developing this restful mental condition is the greatest which mediums have to overcome. In most cases it takes years to attain it in an efficient degree, and even then the least thing may disturb it.

Mediums are always aware of the fine state of equilibrium this condition of mind demands, and are always more or less afraid lest anything happens to disturb it. Complete freedom from mental tension is indispensable to the best results. The desire to please in any special way at the moment of psychic activity is almost sure to harmfully affect the issue. This is the reason why sitters suffering from acute sorrow are so often disappointed. Even the more robust physical medium is troubled by tenseness on the part of investigators. Strong expectation of a particular kind, or yearning, may even inhibit the direct voice and materialisation.

Most mediums of the mental order are conscious while exercising this faculty. I am of the opinion, based on an extensive experience of mediumship and mediums, that at least ninety per cent. of clairvoyant visions and kindred phenomena occur when the sensitive is in a conscious state, and for certain obvious reasons the waking consciousness is then often rendered very acute. The natural desire to obtain successful results, coupled with the realisation that he can only describe what is revealed to him, gives rise to anxiety which the medium must learn to suppress. Upon his ability to do so depends the outcome to a large extent. If any special circumstance increases this natural disturbance to a degree that renders its suppression impossible, then the essential mental equilibrium is destroyed, and the phenomena suffer. This is an unavoidable psychological condition of mediumship, and must always be reckoned with if a correct judgment of this gift is to be formed. There is only one way to overcome this drawback, and that is to

permit the sensitive to become familiar with the distressing conditions by frequently experiencing them.

I know of nothing more worrying than to appear for the first time before a company of investigators who are desirous of testing mediumship scientifically. They may be the most sympathetic and earnest of people, but there is always present in the mind of the sensitive the idea that they want proof of a logical nature, while mediumship is not logical in the ordinary sense. As much is due to inspiration and feeling on the part of the sitter as on the part of the mediums. The two following examples will illustrate what I mean.

At a séance in Birmingham a few years ago, I described to a gentleman the form of a young soldier whom I understood to be his son killed in the war. The sitter was a perfect stranger to me, and I knew nothing of his affairs. He began to press for more information, although I had given him all that had come to me spontaneously. What was the name of the spirit, asked the sitter, and how old was he when he died? I ventured to give the first name that suggested itself to me, realising that it might be a name that had originated in my own mind; it might, on the other hand, have been one psychically transmitted by the spirit. The name turned out to be wrong. The age, however, I could be more accurate with, as I could judge it from the entity's appearance. I remember putting it at about twenty-four years. Now, it happened that this was two years less than had been the age of the son of the gentleman when he was killed, and as a consequence the sitter refused the test, declaring it was not his boy. The effect on me was a feeling of keen disappointment, made all the stronger from the realisation that I knew with that curious sense of certainty that often accompanies phenomena of this kind that I was in touch with his son. On the form the effect was much more tragic, for I saw him literally crumble up as it dawned upon him that his father had practically disowned him. Later, I discovered that the sitter—a doctor of medicine by profession—had actually lost a son answering to the description I had given. He professed to be anxious, as no doubt he was, to communicate with his boy if he had survived death. The man was far too logical, and refused to leave anything to chance, and lacking the ability to respond to psychic impressions, could receive no other assurance than such as could come through his reasoning faculties.

The second instance occurred recently in Ireland. I described to a gentleman at a public meeting the form of a young man, also a soldier, that I saw standing behind him. In this case also nothing was forthcoming but the description of the spirit and the circumstances of his death, with a reference to his occupation previous to joining the Army. The gentleman, apparently quite satisfied with what had been said, recognised the form with considerable assurance. After the meeting he came to me to thank me for the description, and said that he knew who the young man was not only from the facts I had conveyed about him, but because he "felt him there as I described him." There is nothing strictly logical about this sort of feeling, and the hypercritical will doubtless regard it as unscientific and a sign of an emotional disposition. To do so is a mistake. Unlike the former sitter this one was himself sensitive and able to receive impressions from the spirit. In reality he was strictly scientific, although not in the limited way ordinarily conceived.

These cases are by no means characteristic of all psychic tests of the mental kind. Some of them fully meet the requirements of the most precise and sceptical minds. They serve, however, to give an idea of the different types of people and results met with by sensitives who exercise mediumship extensively.

It is not difficult, therefore, to imagine the disturbed state of the mind of the medium who is for the first time demonstrating before people seeking scientific proof. The unfamiliar mental environment, accompanied by the realisation that nothing will be taken for granted, and the natural desire to succeed, set up the very condition of mind calculated to destroy the possibility of attaining the desired end. Nervous mediums may never overcome these conditions no matter how frequently they may try. Add to this the fact that such enquirers invariably ask for more information regarding anything that may be described by the psychic, thus infringing the first and most universal rule of mediumship, namely, the state of passivity that records what is given without going out to find it! The chance of success becomes more and more remote as the psychic goes from sitter to sitter, all of whom usually act in the same way. The whole process is calculated utterly to break down the medium's mental equilibrium and ruin, for the time being, the super-normal faculty.

Nothing but repeated experiments with the same medium is likely to be of any use to scientific enquiry along these lines. But, on the whole, mental forms of mediumship are not amenable to the scientific method.

When the men of to-day realise that He Whom they oft-times ignorantly worship is really Lord of all, they will cease to talk of the "supernatural" and thus remove one stumbling block out of the path, and be delivered from a blind terror on the one hand, or an equally blind ignorance on the other.—"Man's Survival After Death," by the Rev. CHARLES L. TWEEDALE, Vicar of Weston.

RAYS AND REFLECTIONS.

A little book of verse, "The Law of Laws," by Major Bernard Temple (Kegan Paul) impresses me as containing some high thinking, although I prefer philosophy when it is expressed in prose rather than in verse. However, here are two notable stanzas from Major Temple's little volume:—

"Now hear the end; and gently heed!
'Tis nought we write; 'tis nought we read.
There stands but one eternal Creed.
(Our fleeting faiths affirm the Test)
To this shall every mind accede,
In this shall every heart find rest:

"The Universe, by Reason made,
To reasoned ends is grandly swayed,
And Love doth all the plan pervade.
A Law, immutable of Right,
All spirits binds, and well obeyed
Admits to Liberty and Light."

That is an inspiring thought condensed into a few lines.

"Our Dumb Friends' League" is doing a noble work in connection with the fight for the old horses of England. Most, perhaps all, of the readers of LIGHT have read of the infamous traffic in and cruel slaughter of our worn-out horses. Amongst the many distinguished persons who are working to rescue the horses from barbarous treatment one is glad to see the names of Sir Edward Marshall Hall and Sir Ernest Wild. Those who wish to help should apply for the Free Petition sheets to be obtained from the "Daily News," which is carrying on a "Saving the Horses Campaign."

"Is there a future life for animals?" is a question that springs naturally out of the matter to which I have just referred. The subject has been dealt with in LIGHT several times, both on precise evidential grounds, and on the broad lines of natural principle. All life, as we know, is immortal, and the life principle in animals, although it has not reached the individualised form which in man stamps it with a permanent self-consciousness, is perpetuated, for a time at least, until it evolves into higher forms. It is consoling to think, therefore, that our horses, so dear to every animal lover, will find some kind of "home of rest" after lives devoted to the service of man in this world—a service too often so ill-required.

In a recent paragraph in this column (p. 351) I referred to a foolish little tract, "How a Spiritualist Died." I have since received other copies of this tract, which tells how a Spiritualist died suddenly while on a visit to the writer of the effusion, and, starting with this text, proceeds to enlarge on the wickedness of the subject of Spiritualism. I think I recognise the case as that of a retired business man who was suffering not from Spiritualism but from a mortal malady contracted in a tropical country, and who died while discussing a business matter in an office, presumably that of the writer of the tract. But as to "replying" to the tract, it is too silly. What appropriate answer can there be to the bray of the ass or the chatter of the monkey?

LUCIFER.

ANSWERS TO CORRESPONDENTS.

E. F.—Thank you very much, but it is not quite suitable for reproduction. That is not in any way to reflect on its truth.

A. L. CROSBY.—We agree with you as to the inadvisability of making Spiritualism a religious denomination, and you will have seen much in LIGHT on that question. Still, there is the fact that a group of Spiritualists have formed a Spiritualistic religion with many churches and a ministry.

"ENQUIRER" (Oxford).—Your application should be addressed to the British College, but we understand that Miss Bessinet has engagements for many weeks ahead.

E. P. P.—Thank you very much, but the lines are not quite suitable, although they have a charm. The anecdote was appreciated.

GEO. T. FOSTER.—Your persistence has been rewarded. Dr. Powell replies to your objection as follows: "Looking round" may, in certain circumstances, imply seeking information. On the other hand, it is very likely, as in this case, to be the concomitant of making a selection. Even omniscience, when it is venturing upon a great act which can only be performed in one out of many possible arenas, would weigh their respective qualifications one against another before it made its choice. The 'absurdity' does not lie with me, but in the suggestion that the possession of omniscience is inconsistent with the exercise of judgment."

F. C. L. (Southsea).—We have read your testimony, and have made a note of the healer's name and address.

G. E. C. (Johannesburg).—We perfectly understand the position and that there are dangers in both directions, not only in one. Unless a stream is kept between banks it is apt to spread until it becomes a mere marsh. Anyway you may rest tranquil. There is no such danger.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 401.)

CONCLUSION.

For the past six weeks we have presented to our readers such a variety of opinions on the question of whether Mr. Munnings—to call him by his right name—is a medium or not, that we can well understand how difficult it is for anyone to pass a right judgment on this case, who has not had a long experience in investigations of this kind. To us, however, with the records of similar cases covering over forty years, and an intimate knowledge of the subtleties and complexities of mediumship, the Munnings case is a comparatively simple one. The path of modern Spiritualism is strewn with such cases. In our opinion, Munnings is a medium possessing psychic gifts; at the same time he is a sensitive of the lowest possible order, and his mediumship a real menace to the progress of true Spiritualism. It is in consequence of such mediums as Munnings that the necessity for a central body having control over mediums who give demonstrations under the auspices of Spiritualist Societies becomes so apparent.

Let us briefly review the evidence that has been put before us to see how far we are justified in making the above statement. It will be gathered from the description of the various sêances supplied to us by those present that Munnings' principal phenomenon is that of the Direct Voice. What evidence have we that this phenomenon occurs? A glance through the recently published letters show that numbers of perfectly responsible persons and Spiritualists in official positions testify that voices were heard. At the Test Sêance held in London, and reported in our issue of May 21st, at least one supernormal voice was heard if only for a moment, and that after waiting nearly two hours and a half. Now, what of the voices themselves? Some of our correspondents affirm that they have been spoken to by friends or relatives from beyond the Veil. But this class of communication does not appear to be the outstanding feature of the sêance, and following are a few of the names given when the "voices from the void" address the circle of sitters:—

Sir William Crookes, the Rev. Arthur Chambers, Stinie Morrison, Billie Carlton, H. B. Irving, Dan Leno, W. T. Stead, Sir George Alexander, Charles Crouch, Mayor of Hastings, 1817, the airman Robinson, John King, Lord Kitchener, Lord Roberts, General Booth, Sims Reeves, Professor Huxley, Joseph Chamberlain, Mr. Gladstone, King Edward, Cecil Husk, Dr. Ransome, Sir Morell MacKenzie.

To the novice in psychical affairs it must seem a wonderful thing that all these great or notorious men and women should come back and honour us again with a friendly greeting. But the only wonderful thing about it is that anyone listening to the post-mortem discourses of these spirits should have any doubts as to the veracity of the entities who claim to be the persons they name.

So old in the history of Spiritualism is this nauseous folly that the Hampstead Heath Bonfire on Guy Fawkes night would be a small affair by comparison if all the records of such impostures were collected together, and met the fate they deserve in the flames. True, it may be urged that Mr. Munnings cannot help it. That he has gathered around him a group of lying, mischievous and earthbound spirits is reasonably certain. Impersonating spirits are as old as the hills. We know of sêances conducted in America to-day where for one dollar Queen Victoria, Julius Caesar, and Shakespeare are guaranteed at each sitting. The singing of "Lead, Kindly Light" in quick time, followed by "Way down the Swane river," and "There are angels hovering round," is enough to produce a voice from the Munnings' trumpet announcing the possessor to be Stinie Morrison or Dan Leno, these voices are followed at once by the alleged vocal efforts of the Rev. Arthur Chambers and

Billie Carlton. It is truly a ghastly performance, and enough to make a spiritually minded person shudder. But, as we say, Mr. Munnings cannot help it. That is what he gets, and one must put up with it. Yes, Munnings is a medium right enough, and can provide as good a Spirit Musical Hall turn as the light-hearted and foolish could desire. But what a horrible travesty, what a prostitution of a great gift!

At times someone, through the great power of love or a strong bond of affection, manages to manifest to a friend or relative in the circle. It has happened at Munnings' circles—we have evidence of it—but think of the psychic conditions in which your loved ones have had to plunge themselves in coming to speak with you when Munnings is the sensitive. Naked negroes, low type redskins, have been observed by clairvoyants at his circles acting as M.C.'s. If the general public only knew the true conditions present at such a sêance they would be horrified. We are now speaking with wide knowledge of all such sêances, and Munnings' circles in particular.

As to the finding of scented rag and rubber gloves, these things are all in keeping with a low order of psychic gifts. Whether Munnings is guilty of introducing such tricks to help him out is, after all, beside the point. As we have said, Munnings is a medium with psychic gifts, and that is what we set out to discover. Having found that much in his favour, it is our duty to make it clear to all those who have sat with this sensitive, or who desire to do so, as to what manner of medium he is, and how much reliance they can place on the statements made by the "voices" coming from the trumpet or anywhere else.

We must warn our readers that very little reliance can be placed on the statements made by the spirit entities at the Munnings' circle. Most of us can remember the early days of the talking-machine and what a wonder it seemed then. Its raucous sounds and scratchy notes filled us with delight, but to-day the gramophone has ceased to be a wonder, and we demand perfection in its sound vibrations. It was the same in the early days of the phenomena of the Direct Voice. As long as it was "direct voice" that was enough, but to-day amongst Spiritualists, Psychical Researchers, and even the general public, it is no more quite the wonder it was. It is character and evidence that is wanted to-day. Fifty years ago Munnings would probably have been hailed as the greatest medium of

his time, and the question of the quality and veracity of his controls would never have entered into the matter, but to-day, it is just this very thing that does matter. In all things psychic we have progressed a long way, and the time has now arrived when discrimination between the white and the black types of medium is not difficult. Because a medium to-day can produce the Direct Voice and other phenomena, that is not enough. What is demanded by the true Spiritualist is Spiritual intercourse, and not the cheap clap-trap of entities impersonating our honoured men and women who have passed beyond the veil.

It is little short of blasphemous to take the name of some revered soul for the sake of giving a performance under psychic conditions to satisfy the morbid curiosity of the over-credulous.

To the majority a sêance at which it is hoped to commune with those dear ones beyond the veil is a very sacred matter. How can anyone regard the mediumship of such a man as Munnings with reverence? He knows he has the gift, but from the earliest days of its appearance he has been followed by the shadow of suspicion and the grave doubts of honest people, and why?—simply because he has merited it. He has encouraged around him a band of entities over which he has little or no control. We do not suppose the character of these entities matters a button to Munnings; they provide the necessary phenomena to justify the gate money charged. Munnings gets a living out of it, and the public a show.

HYPNOTISM OF NAMES.

Extract from the W. T. Stead Messages, "Weekly Dispatch," May 15th, 1921.

ONCE his faculty is developed, a medium should subject to severe scrutiny all the communications he receives. He must not allow himself to be hypnotised by big names. Ninety-nine times out of a hundred the imposing signatures received are false; they are, as it were, false visiting cards used by unknown spirits to obtain entrance to a circle. And he should be on his guard against being led astray by flatteries. There is always some tempter to suggest to a medium that the world has been waiting for him to save it, and like absurdities and blasphemies. A real guide, if he mentions it, will speak of the mission of his medium in moderate terms; there are many mediums and each has only a tiny furrow to trace in an immense field.

A good medium will be prompt to criticise, and will like to hear others criticise the messages he receives and the phenomena he helps to produce. Anyone who is offended by criticism and who refuses to submit to severely controlled tests should be suspected, if not of bad faith then on account of the influences by which he is obsessed.

The Stead Publishing House are shortly publishing these Messages in book form, under the title of "Communication with the Next World."

But this is not Spiritualism as we know it to-day, thank God!

In the centre of the opposite page we give an extract from the W. T. Stead messages that appeared in the "Weekly Dispatch" on Sunday, May 15th. We strongly advise all those who intend investigating to study these messages with the greatest care. Whether or not a study of them will help Munnings to alter his conditions, and get him on to a better level, remains to be seen, but Mr. Stead clearly views such mediumship as is demonstrated by Munnings with grave and righteous concern. His messages are full of it, and if we are to progress at all and obtain moral benefit from our contact with the other side, it behoves all who sit with Munnings to do so with their senses fully alert to the type of medium he really is.

There is no law that we know of that can suppress the Munnings type, and, as yet, there is no way to protect a public ignorant of these things, but there is hardly a town now without its Spiritualist Society, and we hope that every right-minded Spiritualist will, after this, place Munnings in the category where he rightly belongs, viz., a mischievous medium of a low order, and from now on give him a wide berth.

PAID MEDIUMSHIP.

Now and again we receive a complaint from some new investigator that in order to obtain evidence he has to pay fees for mediums. Sometimes there is a protest against the idea of paid mediumship as a general principle. There are two or three things to be said about this. We have said them before, but it seems necessary to repeat them.

In the first place we do not admit that it is absolutely necessary that the serious investigator should witness phenomena for himself. There are exceptions, of course, in the case of those who wish for scientific purposes to study the matter at first hand. But the recorded evidence is overwhelming in quantity, and is attested by some of the ablest minds in the world. The recognition of this by thoughtful students is evident from the fact that many have been convinced by it without witnessing any of the phenomena at all.

As to the second objection, we quite agree with the idea that the commercial element in psychic matters is a regrettable necessity, but it is a necessity none the less. They who serve the altar must live by the altar. We pay our priests, our poets, artists and orators, why not our mediums? The rule, of course, is not invariable. Some of those mediums who are not dependent on their work for the means of livelihood generously give their services. Some of our best mediums, indeed, have been sufficiently dowered with this world's goods to be able to refuse any compensation for the exercise of their gifts. Often their generosity has been abused, and, sensible of the dangers of admitting all and sundry to their circles, they and their friends have been driven to adopt a necessary policy of exclusiveness. Many people do not appreciate privileges that are too readily bestowed, and the result has been that investigators who, for one reason or another, have been unable to gain admission to such circles have to resort to professional mediums, in default of possessing the time and patience to establish their own circles and develop the conditions necessary for the phenomena they desire to witness.

Now, we have not a word to say against professional mediums, as a class. Often they live hard and painful lives, their labours embittered by boorish and inquisitive folk utterly oblivious of the delicate machinery placed at their disposal for a fee. On certain mechanical toys the manufacturers place a notice that the apparatus should not be roughly handled. Mediumship—which is *not* a toy—is far more in need of such protection, relating, as it does, to infinitely more delicate processes. In saying this we do not reflect for a moment on the motives which animate the objectors. They are clearly moved by the desire to eliminate the commercial element in the matter. But they will see the application of our remarks. Hostile or sensation-mongering investigators have by their methods done a great deal to bring obloquy on professional mediumship. The question of payment put a weapon into their hands which they have not scrupled to use. That is why the professional mediums are so few. We are not speaking of the hordes of disreputable persons who degrade their gifts (when they have any).

But the position of the investigator is not hopeless. If you cannot buy a plant ready-grown, the next best thing is to obtain the seeds and sow them. In other words, form your own circle and develop your own medium. The professional mediums all had to go through the same process. It takes time and pains and patience, but often there are some startling and pleasant surprises. Some people, although utterly ignorant of psychic phenomena, are powerful mediums, needing only the conditions of a circle to develop their powers with rapidity and ease. And phenomena elicited in this way are often more satisfactory—not to say educative—than those obtained amongst strangers. Nevertheless the objection to payment for psychic services may easily be exaggerated. It stands to reason that persons who have made mediumship a life work can often present results far superior to those obtained by casual and amateur efforts.

UNDER THE SEARCHLIGHT.

SOME POINTS IN PASSING.

The philosophic Spiritualist who is sufficiently detached to contemplate the activities of the movement as a spectator, as well as to share in them as an actor, has many compensations for what is often a weary and thankless work. He may become a little irritated sometimes by the too ready power of belief of some of the "new-comers" who, though not by any means "wholesale believers," are too ready to swallow little tempting morsels of "evidence" which will not bear a too close analysis. But he soon finds these errors far more than counterbalanced by the mulish scepticism of some of the older opponents who, sticking obstinately—holding on, as it were, by tooth and nail—to some old position, find themselves left behind even by their own party. It may be possible to withstand for a time the advance of Spiritualism; it is impossible nowadays to resist the march of intelligence.

A case in point is that of our dear Mr. Edward Clodd, who is sharply rebuked by "The Freethinker" for being all behind the times in his attitude towards Spiritualism, an attitude which "belongs to the days of more than half a century ago." As to his "whisky and cigars" argument, arising out of "Raymond," the "Freethinker" remarks that if people live again there is nothing more ridiculous in their having whisky than in their having water, or in their having cigars than in their having grapes. Which is good common-sense, although it is to be observed that whisky and cigars are artificial things, and grapes and water natural ones. But the argument has been done to death, and the episode garbled and distorted to suit the prejudices of unscrupulous opponents. The true inwardness of the incident is clearly shown in the book—"Raymond." But the "Freethinker's" attitude is fair and sensible. It is a journal run by capable minds of penetrating intelligence. That their intelligence has not yet penetrated to the reality of our truth is intelligible enough. The journal considers the idea of a future life in itself ridiculous. That is plain and straight as compared with the divagations of people who get themselves into all kinds of metaphysical meshes over the question of the kind of future life we are to have, and who talk, like Mr. Clodd, of Spiritualism being "materialistic at the core."

No doubt, I shall give offence to some by referring to the "Freethinker." But one must pleasantly ignore these little prejudices, for just as there are some Spiritualists to whom the very name of an atheistical or rationalistic journal is an abomination, so there are others who are made ill by the sight of a clerical hat or an allusion to a Church paper. That brings in some kind of balance, which is helpful to one who has to tread delicately. It is unnecessary to point out that these things are not exclusive to Spiritualism. We all know people who could not breathe in the same room with a copy of the "Daily Herald" or "The Communist," and others who turn purple with anger at the sight of the "Daily Mail" or the "Morning Post." It is all very human, and very droll also, if you look at it in the right way.

"Discovery," the monthly "popular journal of knowledge," has discovered that the Rev. C. Drayton Thomas's Book and Newspaper Tests are "rubbish," that spirit photographs are either frauds or delusions, and that fairy photographs are likewise impostures. So now we know, and may cease to trouble our souls any further on the point (if we have any souls). Of course, it may be asked what particular qualification "Discovery" has to pronounce on these questions. None whatever that we can see. However, it is possible to sit in an arm-chair and read a few books and make discoveries of a sort by the process of reflection. But these are usually discoveries in moral philosophy, and can determine very little on the practical side of affairs, which demand not only observation, but experiment.

Then I find "Discovery" sagely remarking that "The higher things of life—religion, idealism, the belief in a spiritual order of things—have nothing to do with table rapping, spirit photography and so forth." And who (as Mrs. Gamp remarked)—"Who is a-denying of it?" But these conclusions may be made altogether too sweeping. One might as well argue that Shakespeare's divine flights of poetry and idealism had nothing to do with the beef he ate or the beer he drank, or his revels in the Mermaid Tavern. There are divisions, of course, but they are purely arbitrary. I recommend the application of a little Relativity, since that is now all the rage. Meantime I would ask if anything can possibly come into this world without at once partaking of its material character. The term "Spirit" is beyond all of us. The divinest inspirations must touch us materially somehow if we are to be aware of them at all. "Discovery" seems to have fallen into the same mistake as Mr. Edward Clodd.

D. G.

SIN.

We paint ye divel blacke; us to requite
The blackamores do paint ye divel white:
Thus misers count spending ye only vice
And spenders make it to be averice:
And every man whereof himselfe is free
Yt he conceaves ye only sin to be.

THOMAS FULLER (1608-1661).

THE REALITY OF THE UNSEEN.

SUGGESTIONS TO A SCEPTIC.

By MACDONALD SMITH.

Perhaps you are aware that the shrill sound made by bats, and even that made by crickets, are so acute that many people cannot hear them, their organs of hearing, though otherwise normal, not being capable of responding to vibrations so rapid. Suppose that this is the case with you; you will not, therefore, find any special difficulty in believing that the bats and crickets do really produce such sounds; in other words, you will find the testimony of others to be stronger than the evidence of your own ears.

Again, you are familiar with the smell of a rose, and the taste of an apple. Yet when, for a time, owing to a cold in the head, you can appreciate neither the one nor the other, you do not find it hard to maintain your faith in the fact of the rose possessing scent, and the apple its taste.

Yet again, you believe thoroughly in the existence of air, by what you have been taught of its effects, although still air can neither be seen, felt, handled, heard, nor tasted—in fact, is unrecognisable by the senses.

It is evident, therefore, that it is perfectly incorrect for you to maintain that you cannot believe except in that to which your senses bear witness. You do so believe already, and so cannot logically refuse to believe in the existence of spirits or spirit individuals, if competent men have proved to the satisfaction of the best thinkers that they exist and do hold communion with us on earth.

St. Paul says that the things seen are temporal, but the things not seen are eternal. Not only is this so, but it is evident that in proportion to the importance of things in the scale of creation so are they less and less demonstrable to the senses; I mean that a muscle is more obvious than a nerve, a nerve more so than the impulse passing through it, and a nerve impulse more so than a thought.

Move something with one finger. What caused it to move? The finger. What caused the finger to move? The contraction of a muscle. Could the muscle contract of itself? No, it will not move unless it has a nerve connected with the brain or nerve centre elsewhere. What causes the difference in the nerve which leads to the contraction of the muscle? Nerve-force, we may call it. Well, this something, this nerve-force, comes from somewhere, and is something, I suppose, the existence of which one cannot refuse to believe in merely because it is not to be seen, felt, heard, touched or tasted. It must, therefore, be something which can be made use of by what I call Myself, my Spirit. The thing moved by my finger is, therefore, moved by something I cannot see, feel, touch or hear. Do you say that you believe in the finger and the muscle and the nerve because you can see and feel them, but that you do not believe in the immaterial cause of the finger's movement?

If you will now admit that, as there is no help for it, you must believe in the spirit cause, must you not admit, seeing the immense variety of effects produced (not aimless or purposeless, but orderly and intelligent) that these spirit causes must exist in infinite number, and that they must know each other and have relations which are quite independent of matter?

It should not be difficult, when you have become convinced, that there must be intelligences with far greater power than we possess, and who nevertheless cannot be sensed by us in the ordinary way, to believe that, being higher than ourselves in the scale of creation, they will be endowed with much greater qualities and virtues. It is, I suppose, not demonstrable that such higher entities do of necessity control and guide us for our good, but when their existence is admitted we shall be in a position to have faith in the numerous historical accounts of the intervention of spiritual beings in human affairs, either such as are classed as miraculous or otherwise.

If you say this is so, I ask again, are there not also influences in your life the power of which is constantly felt, and which have their birth and origin in some place independent, as far as we can tell, of matter? I refer to the emotions such as love, justice, mercy, etc. Are not these qualities the great moving forces of the world, and are they not also invisible and intangible?

It is no doubt true that no man or woman can have even the beginnings of faith or spiritual insight unless the spiritual nature is developed up to a certain point, and unless such insight is given from above. But it is also certain that in numberless cases the beginnings of Spiritual life are there, but, owing to constant attention to material things and material thoughts to the exclusion of all else, it is not recognised, and in these cases it is only needed that the thoughts be consciously turned in the right direction for the spiritual consciousness to be more fully awakened. The recognition of the reality of the unseen is an important step in the upward path all are treading.

"REAL GHOST STORIES."—A new edition of this popular book of genuine psychic experiences, collected by Mr. W. T. Stead, and first issued in 1891, is shortly to make its appearance. The new edition has been arranged and introduced by Miss E. W. Stead, and will be published in a few weeks' time by Stead's Publishing House (price 5/- net).

PSYCHIC PORTRAITS OF STILL-BORN CHILDREN.

Mr. R. H. Saunders, who contributed the article on "The Problem of the Still-born Child" to *LIGHT* of 16th April last, sends us the following interesting note:—

I bought a packet of quarter plates at a chemist's, and was advised to carry them in my pocket a few days to get them saturated with the magnetism we all give off. I then arranged a sitting with the Crewe Circle at the British College of Psychic Science. I took the plates to the sitting and opened them for the first time in the dark room, marked them, placed them in the carrier, took them out after exposure, placed them in the developing solution, and, when the two faces appeared, put them in the fixing solution. From first to last no one handled them except myself. The photograph marked A is the result. It will be noticed the faces come upside down, and later on I was told why.

I took every possible precaution, although I cannot claim the entire credit for doing so, as Mr. Hope himself insisted upon my exercising the greatest care.

I did not recognise the faces, and waited until I got a sitting with Mrs. Wriedt, to make enquiries. I was then told by "Direct Voice" that the two faces were those of two still-born children. How can I prove this? Obviously I cannot; but as in scores of instances when I have spoken to these children the information given me has been perfectly correct in minute detail, although in many cases unknown to



By reversing this page the spirit faces of the two children referred to by Mr. Saunders can be plainly seen in the above picture.

my conscious or subconscious mind, I may properly take this statement as true also.

I give a copy of my notes, made at the time.

Question: "Whose picture is it on the photo?"

Answer: "Why, Dad, it's Robin and Willie—the eldest and the youngest here, we represent the family." (Note: I lost six children still-born, and the eldest and youngest were males, as stated.)

Q.: "You are very much alike—which is which?"

A.: "Well, we are alike, only I'm on the right, and Willie on the left."

Q.: "How is it you come in that curious way?"

A.: "We came that way for test purposes, but I'm not satisfied with the result—we must try again."

Q.: "I should like one of the girls next time." Note: Three were boys; and three were girls—all lost in the same way.)

A.: "Ah! I should like one of my sisters to come—Mary might—she has long curls." (Note: I got a picture subsequently of Mary and another child, but not so clear as the one sent to *LIGHT*.)

Q.: "How is it arranged? Do the rays of light fix upon the plate like it does me?"

A.: "No. You can't photograph a spirit. We build up the picture and you get that. Indeed, you don't necessarily need light at all. With a strong medium, simply placing his hands on the plate is sufficient."

Q.: "Some claim thoughts can be photographed."

A.: "Pretty pictures some would make, then!"

(Note: It is possible, as our thoughts can be read at times by the spirits, that the object of our thoughts can be built up and impressed upon a plate.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

EXPERIENCES OF THE DYING.

A. L. S. tells us that when her mother was dying, she (the daughter) and her husband sat with the old lady until she passed away. But the dying woman failed to recognise her son-in-law, and when he had talked to her on spiritual things, her face lit up and seemed to recover the look of health. At the close of the discourse the dying woman expressed her thanks and a wish that he should be blest in the ministry, for she was firmly persuaded that he was a minister of the gospel, although she knew him well in ordinary circumstances. A. L. S. asks for an explanation of the phenomenon. It is very difficult to speak positively on a case like this. But we know that people in a dying condition are subject to many illusions regarding their friends, and will mix the identities of different persons. That seems to be the likeliest explanation. There is not enough in the episode to show that it was a psychic experience. We can only say it may have been.

OLD TESTAMENT PROHIBITIONS.

S. TATTERSALL.—The text you quote, as well as other Old Testament prohibitions, has been explained over and over again in *LIGHT*, and only the most ignorant and unscrupulous opponents of Spiritualism now resort to it. It has been shown that there are many prohibitions given to the Jews which are habitually disregarded by Christians, e.g., the eating of pork, the wearing of garments of mixed wool and linen, the shaving of the corners of the beard, etc., etc. That alone ought to be a sufficient reply. Who has the right to pick and choose what Old Testament rules he shall follow and at the same time impose them on other people? But those who have closely studied this particular matter know that the Jewish regulations on the subject of spirit intercourse were aimed at debased forms of the practice common amongst the tribes by whom the Jews were surrounded, and from whom they were designed to be kept separate—a "chosen people."

THE MEANING OF A VISION.

C. JENNINGS (Rome).—The fact that your friend looking out on a London street saw an immense field covered with snow and hoar frost, in the centre of which was a gold cross is interesting, but it conveys nothing on which an outsider could pronounce an opinion. There appears to have been no sequel to the vision and no connection with anything in the outside world. So we have no criterion to go upon. All that can be said is that it might have been a spiritual experience—and might not. We have to proceed very carefully in these matters.

WHERE IS THE SPIRIT WORLD?

JASMINE (Wexford).—This is a question that has frequently been put. It is a little difficult to deal with a question like this in terms of our physical geography. Moreover, it is a much-disputed point, perhaps because spirits are not like ourselves limited to a special habitat. We are confined not merely to the physical universe, but to a very small portion of it—the earth. From all the accounts we receive the human spirit, unless it is very advanced, dwells for a time on the inner or spiritual side of the earth-conditions, so that for it the spirit world is here. But it is now well established that spirit life proper is lived on planes, or zones, of sublimated substance far outside the earth. Many seers have testified to the reality of these "planes of spirit life," thus giving the spiritual world "a local habitation and a name." One of the most notable of these writers is Andrew Jackson Davis, whose "Views of our Heavenly Home" contains a categorical description of these regions. These things, of course, are not yet scientifically attested in the ordinary sense, but that will doubtless come. Science is gradually approaching and confirming, many of the statements which reach us from the other side.

EARLY PERIODICAL LITERATURE.

"Monad" seeks particulars of the early periodicals published in England in connection with Spiritualism. This is, naturally, a subject in which I am interested. The "Yorkshire Spiritual Telegraph," the first monthly, was published in 1855, and continued till June, 1857, when its name was changed to the "British Spiritual Telegraph" (1857-1859). The "Spiritual Herald," a monthly started in 1856, ran for six months. In 1860 came the "Spiritual Magazine," a fine monthly publication, which lasted for eighteen years, and was edited by W. M. Wilkinson and T. Shorter. It contains many admirable articles by William Howitt, Benjamin Coleman, and other sturdy pioneers of the movement. It is well worth reading at the present day. Therein will be found the full account of the trial in the United States of Mumler, the first psychic photographer. The other periodicals I can only briefly mention. There were the "Spiritual Times," weekly, 1864; "Daybreak," weekly, 1867, changed to the "Medium and Daybreak" in 1868; "Human Nature," 1867; the "Spiritualist," 1869; the "Spiritual News," 1871; the "Christian Spiritualist," 1871; "Spiritual Notes," 1878; the "Psychological Review," 1878; and "Light," 1881. All these are to be found in the Library of the L.S.A.

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AN IRISH APPARITION.

E. P. B., a Devonshire reader, sends the following:—

We lived in an old house in Ireland. At the time of which I write, the family consisted of my father and mother, grandmother (on the paternal side), and three children, all girls, of whom I was the eldest.

The old lady was extremely fond of my father, who was an only son, and had been greatly disappointed that no son-and-heir had as yet appeared.

She was over eighty years of age, and before the expected birth of the fourth child, a boy, was taken ill and passed away.

I have been told that she was most anxious to live till the event was over, and had told those attending her that she would see "Master William."

My mother, who was getting on well, and in a perfectly normal condition, had a curious experience about a week or ten days after the event. She woke up one night, and the room being lit by a nightlight, saw a figure which appeared like a shadow thrown on the wall, standing just over the nurse's bed, in which the baby was also sleeping. My mother recognised the figure as my grandmother from the shape of the peculiar cap which she always wore.

She did not mention this first appearance to anyone, but a few nights later she saw the figure again in the same position as before, but with this difference, that there was no cap, and the spirit appeared as if clothed in a shroud.

This time my mother called to the nurse, who woke up, saw the figure near the bed, crossed herself and held the child up, uttering a prayer. The ghost never appeared again.

There is a saying among the Irish, that if wearing the grave clothes, the appearance is for the last time. It was not thought likely in the family that any of the servants were personating the old lady, as they stood in great awe of the head of the house, and besides were too superstitious themselves to try to represent a departed spirit.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Mary Climpson.

Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, the Mayor of West Ham.

Saturday, 25th, Garden Fête, at 3 p.m.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. L. Lewis. Thursday, 8.15, Mrs. Sutton.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. G. R. Symons. Thursday, 8, Mrs. Golden.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11 and 7, Lyceum Anniversary services; 3, Lyceum.

Wednesday, 8, Mrs. S. Podmore.

Brighton.—Athenaeum Hall.—11.15 and 7, Dr. James Coates, F.A.S.; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Herbert J. Everett, President, B.S.C.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Mary Gordon, address and clairvoyance.

Peckham.—Lausanne-road.—7, Anniversary; local speakers; collection for the hospitals. Thursday, 8.15, Mr. T. W. Ella.

MISS ADA BESSINET'S MEDIUMSHIP.—Mrs. E. R. Richards, of Silverton Grange, Devon, writes that at a sitting she had with Miss Ada Bessinet at the British College, at 3 p.m., on June 13th, a spirit materialised, whom she recognised as her sister Isabel. "It was a very clear manifestation. Another sister had been sitting with the famous medium, Mrs. Etta Wriedt, the same afternoon, in another part of London, at 2.30, when Isabel also appeared to her, and said she was going to manifest to me at my sitting later in the afternoon. I did not know this until late in the evening when I saw my sister again, and both sittings were over."

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YOU
HELP?**



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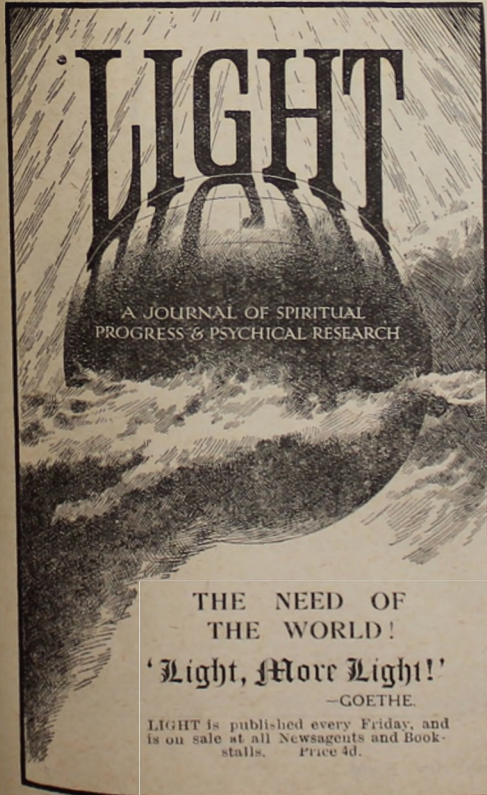
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